

# THE Indiana Jewish Post

## and Opinion

SHALOM . . . TODAY IS FRIDAY, AUGUST 20, 1976

611 N. Park Ave. - ME 4-1307

VOLUME XLII NO. 49

### Entebbe Hostages To Speak But Some Problems Remain At New Leadership Meeting

Janet and Ezra Almog of Kibbutz Ein-Dor were on their way to the United States when their Air France plane was hijacked to Uganda. The rest is history.

At 8 p.m. Wednesday, Aug. 25, Mr. and Mrs. Almog will relate their experience as hostages and their subsequent rescue to the New Leadership of Israel Bonds. The meeting will take place at the home of Sandy Budnick, 7750 W. 88th Street.

For further information, reservations or directions call the Israel Bond office, 632-4581.



THE ALMOGS

. . . to speak of rescue.

### Rabbi Murray Saltzman To Teach Course At Marian

Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation will teach a resident lectureship at Marian College during the 1976-77 academic year. The course is being endowed by the Jewish Chautauqua Society.

Rabbi Saltzman, who has been with IHC since 1967, was appointed in January 1975 to serve on the U.S. Commission on Civil Rights.

His active role in local affairs includes vice-president of the Greater Indianapolis Progress Committee, chairman of the Human Relations Task Force of the Greater Indianapolis Progress Committee, a member of the former governor's Commission on Sex Education, and membership in the Indianapolis Chapter of the Southern Christian Leadership Conference.

In addition, he is a board member of the National Conference of Christians and Jews in Indianapolis and serves as Jewish chaplain to the Indiana University Medical Center.

The Chautauqua Society, the educational project of the National Federation of Temple Brotherhoods, has assigned 600 rabbis to lecture at 2,200 colleges, endowed 200 accredited courses in Judaic studies and donated 90,000 Jewish reference books to college libraries.

### Atlas, Sacks Form New Partnership

James Atlas and Marvin F. Sacks have announced the formation of Atlas and Sacks, Attorneys at Law, with offices at 115 N. Pennsylvania St., in the Consolidated Building.

Mr. Atlas was formerly a partner with Henry K. Engel & Co., Certified Public Accountants. Mr. Sacks was formerly with Indiana Bell Telephone Public Relations Department.

RABBI MURRAY SALTZMAN  
. . . To Teach College Course.

### Rochelle Cohen New Primary Supervisor

Rochelle Cohen has been appointed as the new supervisor of the primary grades for the Indianapolis Hebrew Congregation religious school, director Marjorie Kiser announced.

Mrs. Cohen has a Bachelor's degree in Early Childhood Education from Brooklyn College and a Master's in Special Education and Educational Psychology from Butler University. She has taught in both the IHC pre-school and in the Second Presbyterian Church Cooperative Nursery School.

In addition, Mrs. Cohen was the Child Development Coordinator and Training Director for the Marion County Community Coordinative Child Care Policy Committee, Inc., from July 1973 until December 1975. She is an Early Childhood Consultant as well.

Mrs. Cohen has just returned from a seven-month stay in Israel, where her husband Michael was teaching at Hebrew University in Jerusalem while on sabbatical from his post at IUPUI.

The Cohens have two children, Beryl and Jeff.

Mrs. Cohen succeeds Meta Kleiman in the position.

## Agencies, Synagogues Plan Programming For Elderly

Editor's note: This is the second in a series of articles examining services for the aging in the Indianapolis Jewish community.

"There are unlimited opportunities for developing programming for the aging," thinks Lazar Brenner, director of Hooverwood, the Indianapolis Jewish Home for the elderly.

The Indianapolis Jewish community is well prepared to meet the needs of the invalids among the aging, those who need constant attention or nursing care. What services does it provide for the vast majority of the aging, those who are still living out in the community?

Some general needs of the elderly are physical ones, such as decent, affordable housing and nutritious meals; social ones, such as companionship and things to do; and psychological needs, like the desire to feel useful. Often, in order to satisfy most if not all of these other needs, one additional service is essential — transportation.

THE INDIANAPOLIS Jewish community answers these needs unevenly. Housing, food and social-educational programs are available, and usually specific programs make arrangements for transportation. But the elderly without cars or without families to run errands for them are often stranded where they live, while the psychological need to be a contributing member of the community is only now beginning to receive organized recognition.

Federally-subsidized housing for the elderly has been available since April 1974, when the Cambridge Square North housing project opened. It was built by the Gene Glick Corporation under a federal housing grant, which Glick was able to obtain because of a commitment by the Jewish Welfare Federation to provide the funds for various social services.

THE 200-UNIT COMPLEX at 73rd St. and Township Line Road has about 30 Jewish residents, according to Federation administrative assistant Carolyn Leeds. A non-Kosher lunch program is funded through Title Seven of the Older Americans Act. Mrs. Leeds believes that most of the Jewish residents eat the lunches. Those who keep Kosher, she added, either do not eat the meat or get their meals elsewhere, such as at Hooverwood.

For the first year the Federation met its obligation and provided programming for all 200 residents. At the end of that time, it was decided that the Jewish residents could be served through on-going pro-

grams at other agencies, such as the Golden Age Club at the Jewish Community Center or the recently-established day care program at Hooverwood.

According to Mrs. Leeds, all the residents were invited to a program at the Jewish Community Center, but very few of the non-Jews took advantage of the offer. The management of the complex, says Leona Bennett, who at that time handled the programming for the elderly at Cambridge Square and the Center, made no effort to continue organized recreational or social programs once the Federation pulled out.

"NOTHING GOES ON here," confirmed Ida Bloom, one of the residents. "It isn't like we thought it was going to be."

The Jewish residents of Cambridge Square now form the core group of the Golden Age Club's membership, states Evelyn Harris, the Center staff member who now coordinates programming for the elderly. The Club meets once a week with an average attendance of 30 to 40 people out of a membership of nearly 60. It has been in existence for 25 years, and is geared to the interests of the senior citizen, age 65 and older.

Lunches, underwritten by funds provided by the National Council of Jewish Women, are served at each meeting. The programming is varied, including crafts; card games and bingo; a physical exercise program which is often led by a member of the group; trips to shopping centers, the zoo, Eagle Creek Park, the Indianapolis Museum of Art, the movies, and even to Cincinnati or Louisville; and occasional volunteer work under the auspices of the Retired Senior Volunteer Program with which the group is involved.

TRANSPORTATION to and from meetings is by way of taxis, funded by the Federation with a nominal charge of 75 cents to the participant. To some extent, however, the group is self-supporting: it is underwriting a trip to Louisville for its own members, and the Golden Age Club usually makes a sizable contribution to the Federation campaign as well as to Hooverwood, despite the fact that most of the members are on limited incomes. The group is also self-governing, with a board of directors and elected officers.

The limited membership of the Golden Age Club is indicative of the fact that it has a stigma, as Mrs. Harris admits. Members of the community see it as being a group for the very old (average age of the members is 75), mostly for women (there are at most

10 men in the group, Mrs. Harris says, and they do not attend meetings as frequently as the women), and predominantly composed of the foreign-born (75 per cent of the members were not born in this country. Mrs. Harris commented).

FOR THIS REASON, Mrs. Harris explained, a new group called "Leisure Time" was established at the Center, geared to a chronologically younger, more physically active group. She has been disappointed, however, with the lack of response so far. The group meets monthly, which she does not think is often enough to establish on-going social relationships.

Programs so far have included presentations by the foreign officers stationed at Fort Benjamin Harrison and an all day trip to Louisville, including lunch, a tour of the city, a two-hour boat ride on the Ohio River, and dinner in the city. The group has also expressed interest in going to a state park, Mrs. Harris said.

For the elderly who are less physically active, there is a day care program at Hooverwood which has been in existence for about a year-and-a-half, funded through the Central Indiana Council on Aging under a three-year pilot-program grant. Hooverwood director Brenner explained that he obtained the money because he felt that Hooverwood had the facilities to take care of more elderly than the limited number of residents, since so many of the aging are in poor health, lonely or isolated.

"THE DAY CARE program," explains a brochure, "is primarily a social program which provides supportive services and needed supervision and personal care to older persons who are lonely and isolated, and who require some help in working out their problems. In some instances, we serve also those who are physically handicapped and with moderate mental impairment."

Brenner adds that the guiding motive behind such a program is to give services to the aging in the community but to keep them out in the community, in their homes.

The program, under the direction of Diane Bercovitz, meets three times weekly, and includes such activities as a morning exercise class, arts and crafts, music, a hot Kosher lunch, and some sort of afternoon social program with the residents. There are one or two participants who come to Hooverwood for day care every

(Continued on Back Page)



## Looking Backward

25 Years Ago

KIRSHBAUM CENTER'S BASEBALL TEAM WON the first city baseball championship in its history. Taking the title in the Big Six League extended the team's winning streak to 11 games. During the season, the team was plagued by a loss of players — they were drafted.

CHAZZAN NISSAN BEN YEHUDI OF New York was featured at a program of Jewish music held at the Central Hebrew Congregation. Yehudi was on summer vacation from his congregation, on a tour of Jewish resorts. The concert was sponsored by Harry Adler and Alex Schuchman.

15 Years Ago

THE INDIANAPOLIS CHAPTER OF HADASSAH OPENED its annual membership drive with a tea honoring new members at the home of Mrs. Alexander Kahn.

BETH-EL CONGREGATIONAL LEADERS HELD a testimonial banquet to honor Rabbi and Mrs. Harry Sky before they departed for Portland, Maine, where the rabbi would take up a new pulpit.

5 Years Ago

STEPHEN RICHARDS, FORMERLY the cantor and music director at Temple B'rith Kodesh in Rochester, N.Y., was appointed as music-youth director by the Indianapolis Hebrew Congregation.

CONGREGATION B'NAI TORAH RELIGIOUS SCHOOL and the Jewish Educational Association set registration for the coming school year.

A PITCH-IN BARBECUE WAS HELD AT THE HOME OF Mr. and Mrs. Norman E. Cohen for the National Council of Jewish Women's Angel Ball Steering Committee and their husbands. Mrs. Cohen was chairperson of the 1972 Angel Ball.

## Broadmoor's Golf, Tennis Tournaments In Progress

Golfers contending for Broadmoor Country Club's Annual Club Championship have been trimmed to 90 hopefuls. Play starts Sunday, Aug. 22 and will continue for three weekends, with final matches over the Labor Day weekend.

On Broadmoor's tennis courts Fred Dorman held the limelight last weekend when he won the finals in the Men's 35-and-Over Singles by defeating Sam Chernin 3-6, 6-0, 6-2.

In the semi-finals Dorman had defeated Dr. Harvey Himmelstein 6-0, 6-3. Chernin had beaten Dr. Morton Tavel 6-1, 7-5.

This week the Club Championships began on the tennis courts with last year's Men's Singles Champion Robert

Schloss among the favorites. Other contenders to his title that bear watching include Chernin, Dorman, Dr. Himmelstein, teenager Steve Feigenbaum and Jay Hollander (22).

## B'nai B'rith Bowling To Begin Sept. 12

The B'nai B'rith Bowling League will begin the season at 10 a.m. Sunday, Sept. 12 at 421 Bowl, League President Harold Aron announced.

Other 1976-77 officers are Irwin Prince, vice-president, Don Siegel, secretary and Bob Schwartz, treasurer.

Interested bowlers or sponsors should contact Don Siegel at 846-9685.

## Piano Lessons Now Available At Center

The music program at the Jewish Community Center will be expanded this fall to include private piano lessons for children and adults of all ages and levels, as well as piano classes. Enrollment is open to anyone.

The instructor, Jean Gurvitz, formerly taught privately at the Jordan College of Music special instruction division and at Northwest Music Studio specializing in the young child. She received her early training at Eastman School of Music, studied privately in New York, and studied with Mrs. Weksler, formerly the head of the piano department of Vienna University, when she was a student at New York College of Music.

She also attended Butler University and presently is participating in an independent study program at I.U. Recently Mrs. Gurvitz attended a Bastien Piano Workshop and plans to attend the Midwest Keyboard Convention the latter part of August.

At present Mrs. Gurvitz is serving as co-chairperson of the Symphony Seminar Program which is co-sponsored by the Indianapolis Symphony Orchestra and Jewish Community Center. She is also directing a Chamber Music Group of talented instrumentalists at the Center.

All classes will be held at the Center, 6701 Hoover Road. Call 251-9467 for further information.

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JCC MIDGET SOCCER TEAM — Members of the Jewish Community Center team, which took the city championship earlier this summer by defeating Wheeler Boys' Club, 4-0, are (left to right): 1st row — Jeff Zipes, Martin McElroy, Scott Kleiman, Mark Bernstein, Simon Katner, Steve Griffin, Jay Eaton; 2nd row — Mark Hurston, Mike Elovitz, Andy Falender, Terry Bremer, Mark Newman, Mike Bremer, Martin Riegel, Vi Dam and David Welsh. Coaches were Dr. Allen Katner and Phil Bernstein.

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## The Indy Teen Scene

As the school year approaches, Brebeuf Preparatory School is going coed for the first time. When we asked different opinions on this, we got a wide range of answers. Some people thought that this was great — at long last, girls. Yet there were others who wondered what effect this would have on the classroom atmosphere, since Brebeuf has a reputation for having unique class projects and discussions that could be found nowhere else. Some question whether this will ever be the same. Over all, however, it seems the student body will welcome this new asset to Brebeuf.

This week, OVFTY-Toot (the camp session for members of the Ohio Valley Federation of Temple Youth) is in session for many Temple Teeners. Last year it proved to be a fantastic experience for all who went, and promises to be even better this year. USY's Camp CRUSY (Central Region, USY) is also getting underway soon and many teens from Indy are looking forward to a great time.

FJYO (the Federation of Jewish Youth Organizations) is planning to have a conclave in the middle of November on the topic of Soviet Jewry. Also par-

ticipating will be youth groups from such cities as Cincinnati, Columbus and Louisville. It will be aimed to be a cultural and religious event on Friday, and to turn social on Saturday night. One major goal of this weekend is to pull the Jewish community youth closer and to meet new friends.

Have a great time and enjoy the rest of the summer. Shalom.

### Jewish Singles Group Plans Dance Aug. 21

The Indianapolis Jewish Singles group plans an evening of dancing at Lake Nora Arms Clubhouse, 9000 N. College Ave., Saturday, Aug. 21.

Dance lessons will start at 8 p.m. with dancing until 12:30. Free cocktails and snacks will be featured. Those attending may bring their favorite dance records and 8-track tapes.

The charge will be \$1 for members and \$2 for non-members.

The group also has scheduled a Harvest Ball on Oct. 16.

Further information on the group's activities may be obtained by calling John Giles, 253-7256, or Ed Berlinger, 844-7843.

## Inside Indianapolis

### B & P Hadassah Dinner

The opening Membership Drive of the Business and Professional Group of Hadassah begins at 6 p.m. Wednesday, Sept. 1 at the Willows Clubhouse, 2421 Willowbrook Pkway. The evening's program is being planned by membership chairman Mrs. Al Samberg and her co-chairman Mrs. Harry Borinstein, along with program chairman Mrs. Robert Zaban

and their committees. The price of the catered dinner is \$3.95, with potential members as guests of B & P Hadassah. For reservations contact Mrs. Allen Green at 251-1916 or Mrs. Robert Zaban at 291-6986.

### B'nai Torah Fish Fry

The 8th Annual B'nai Torah Kosher Fish Fry will be held from noon until 9 p.m. Sunday, Sept. 5 at the synagogue, 6510

Hoover Road. A carnival and games are planned, with free prizes to be given away every 30 minutes. Admission is free. (Continued on Page 15)

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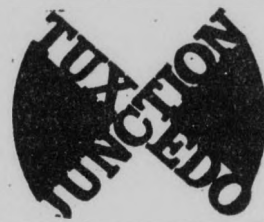
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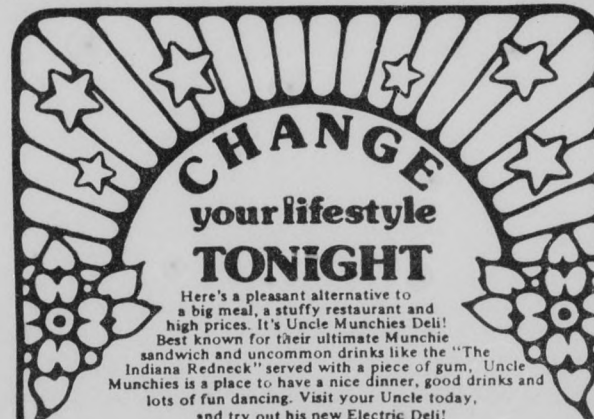
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## Rabbi Gittelsohn's, CCAR'S Inconsistency On Refusing To Perform Intermarriages

Editor, POST and OPINION:

Surely, the Rabbi Roland Gittelsohn quoted on the front page of the July 2 edition of *The Jewish Post and Opinion* is not the same Roland Gittelsohn who authored *Man's Best Hope* (New York: Random House, 1961).

That Rabbi Gittelsohn extolled the rational approach and wrote that even faith "must be consistent with the reasonable and known, not contradictory to them . . . not one which goes off at a capricious and contradictory angle." If faith must meet such criteria, we would assume that acts, too (especially a rabbi's act), should also be within the bounds of reason. But is it consistent with what is "reasonable and known" to expect an intermarried couple to feel welcome in a congregation whose rabbi, had the decision been left to him, would have refused to officiate at their wedding? No matter how the rabbi protests, as Rabbi Gittelsohn does, that he does not "repudiate or reject" them, they must have a sneaking suspicion that he does not wholly accept them either.

Is it not "capricious and contradictory" to acknowledge, as Rabbi Gittelsohn does, that "the act of applying for membership in itself signals that such a couple considers itself to be Jewish and wishes to be identified in this manner" and, at the same time, refuse to extend

a similar acknowledgement to that couple's act of applying for a Jewish marriage ceremony? Must we exact a loyalty oath (conversion) as payment for a wedding held in a religious atmosphere?

Rabbi Gittelsohn speaks of his "inability" to officiate at an intermarriage, but he is perfectly aware of the fact that, as a non-Orthodox rabbi, he is not bound by the arbitrary authority of an all-inclusive Halachah and therefore is quite "able" to officiate if he chooses to do so. It is no secret that Reform rabbis have traditionally chosen to do so after private meetings with the young couple to determine their sincerity and to provide them with an understanding of Judaism.

Rabbi Gittelsohn's "inability" is, rather, a "disability" caused by that contagious disease which has been running rampant among so many Reform rabbis lately. Its most obvious symptom is shortsightedness in regard to Jewish survival in America. The results of the National Jewish Population Study, undertaken by Dr. Fred Massarik of the University of California and reported to the 1975 convention of Jewish federations and welfare boards at Miami Beach, Fla., showed that during the period between 1966 and 1972, mixed marriages accounted for 31.7 per cent of all presently married Jews. It was also reported that 66.3 per

cent of the children of Jewish fathers and 98.4 per cent of the children of Jewish mothers are being reared as Jews. These statistics alone indicate that there must be a large mote indeed in the collective rabbinical eye.

Perhaps the Union of American Hebrew Congregations should take a survey and find out for itself the actual effect of intermarriage during, say, the past 50 years in those Reform congregations which have truly accepted and welcomed such couples. Nothing less will convince the rabbis that we have gained a great deal more than we have lost, both in quality and quantity. Not only have we gained innumerable children who have since grown up, married, and produced children of their own to add to our numbers, but we have also gained presidents of Jewish organizations, religious school superintendents and teachers, and willing workers for all endeavors within the Jewish community.

Some of our best friends — you should excuse the expression — are not Jewish by birth and have not converted officially; yet they are better "Jews" than many of us who were born of Jewish mothers. Does the Central Conference of American Rabbis realize the extent of the psychological damage inflicted on these people and their families by the

resolution passed at the Atlanta CCAR convention?

It is ironic that Reform rabbis ask no questions when it comes to marrying two people who are both Jewish by birth — ironic because sometimes the rabbis are officiating at the wedding of an atheist to a Zen Buddhist. Perhaps the resolution the CCAR should have passed is one requiring any couple who asks for a Jewish marriage ceremony to first take a short course in Reform Judaism. The only problem with that idea is finding a rabbi who could teach such a course when a majority of the CCAR condones the very particularism and intransigency that Reform revolted against a century ago.

Another symptom of the mysterious malady so peculiar to today's Reform rabbis is weakness of the backbone. We might suspect that some of the rabbis are going along with the new CCAR policy on not officiating at intermarriages because of the fear that they will suffer the fate described by Rabbi Samuel M. Silver in this same July 2 edition of *The Jewish Post and Opinion*. Rabbi Silver writes that he was "expelled from the New York Board of Rabbis and chastized by the Central Conference of American Rabbis" because he performed intermarriages.

In the past there were always a few Reform rabbis who refused to perform inter-

marriages under any conditions, but even though they were not in the mainstream of their time, they were never "chastized" by their peers. Obviously, someone has changed the rules in the middle of the game — or, let us ask ourselves candidly, is it the middle of the game?

If the Reform movement is no longer practicing the distinctive Judaism it used to preach, then Reform lay people might do better to send Israel the money spent maintaining an irrelevant institution. American Jews should not waste their resources supporting two religious establishments when one will serve. Which one? A fair umpire would have to conclude that since Conservative Judaism was the first to carry this particular ball, it is Conservative Judaism which deserves to call the shots.

But what about those Reform Jews who cannot in good conscience accept the ideology of Conservative Judaism, the ones referred to (usually with an accompanying sneer) as "classical Reformists"? What option then will they have? None, except to join the non-affiliated Jews in the spectator stands. Luckily, "classical Reformists" are, as "everyone" agrees, an insignificant minority; but perhaps, just to be sure, the UAHC ought to take a survey on that as well.

C.H. WITTENBERG  
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## Bicentennial Letter To President Ford Had Much More Significance Than P-O Said

Editor, POST and OPINION:

Your editorial, taking exception to the Bicentennial Letter from the six Rabbis of Colonial Synagogues to the President, cannot go unchallenged. As creator and coordinator of the project, I take exception to your description of its purpose.

Good editorial policy requires a news story before editorializing. Your readers were given no factual information about what happened in the White House. They never read the letter. Who but a limited few knew what you were talking about?

In fairness to my distinguished colleagues, wise and learned Rabbis in Israel, I request that the enclosed document which they endorsed and refined be published. Let your readers decide whether the sole purpose of the Letter was a "re-affirmation of loyalty of Jew."

The following better reflects our intent:

First: A Bicentennial is a time to remember. The most notable event of Colonial Jewish History was the exchange of correspondence between Washington and our six congregations. His responses are inspirational sources for Jews. It was natural for us to re-enact a glorious episode in the past as a Bicentennial tribute.

Second: We went further. We used the past as plumbline for the present. The new anti-Semitism is upon us, imported from the Arab states. Rabbi Lewis of Newport asked that the phrase "to bigotry no sanction, to persecution no

### A Bicentennial Letter From The Rabbis of the Six Colonial Jewish Congregations

The President  
The White House  
Washington, D.C.

Dear Mr. President:

We, the spiritual leaders of the six Colonial Jewish Congregations, commend to you and our Nation congratulations and divine benediction as the Bicentennial celebration climaxes.

As our forefathers tendered President Washington felicitations on the occasion of his Inauguration, expressing in those documents love of America and dedication on the part of its Jewish citizens to the majestic precepts and freedoms for which it was established, we, in this generation, would affirm their sentiments. May the blessings of liberty, justice and compassion be forthcoming unto our more than two hundred million citizens, to them and their progeny after them. May Washington's promise "to bigotry no sanction, to persecution no assistance" continue to be the bedrock of public policy.

As the founding fathers so clearly understood, love and loyalty to country increase in proportion to the freedoms secured, the privileges extended, and the egalitarian principles promoted. The commitment of the stock of Abraham is ever to vouchsafe these American values for all people, whether descendants of the first settlers, or more recently removed to these shores.

We assure, Sir, of the steadfast loyalty of the American Jewish community to the American dream and the American territory. We will defend it against its enemies, foreign or domestic. We will give of our energies, wisdom and skill for the common weal. We will promote the cause of other democracies in this world, including the land of Israel, sacred to all generations of our people. We do so on the conviction that democratic governments need the unique strength which sister democracies can provide, especially in a world where many nations are hostile to elemental human freedoms.

May the "wonder-working Deity" Who has revealed to His children their common origin and destiny and has commanded them to be brethren one to the other, excite the will of all American races and stocks to observe this 200th Birthday in benevolent spirit. May we remember that which is most inspiring in the past. May we reclaim the conviction of Presidents Washington, Jefferson and Madison that in this nation men will forever govern themselves.

Your humble and obedient servants,

Louis C. Gerstein

Rabbi,  
The Congregation  
Shearith Israel  
New York,  
New York

Theodore Lewis

Rabbi,  
Congregation  
Anshei Israel  
(Lower Synagogue)  
Newport Rhode Island

Saul J. Rubin

Rabbi,  
Congregation  
Mikveh Israel  
Savannah, Georgia

Ezekiel N. Musleh

Rabbi,  
The Congregation  
Mikveh Israel  
Philadelphia,  
Pennsylvania

Edward L. Cohn

Rabbi,  
Rabbi Eliezer  
Beth El  
Charlotte,  
South Carolina

Jack D. Spire

Rabbi,  
Congregation  
Beth Anshah  
Beth Shalom  
Richmond,  
Virginia

## No Halachi O.K. To Intermarriage

Editor, POST and OPINION:

We were greatly perturbed by the letter of Rabbi Samuel M. Silver in your issue of July 23. Silver's reasoning for the rabbinic authorities not performing mixed marriages is that "It's too novel. But that doesn't preclude its being within the score of halachic acceptance."

Apparently G-d, Nehemiah, the Talmud, Maimonides and the Code of Jewish Law did not see it as being novel because they did in fact preclude it from halachic acceptance. (See Deuteronomy 7:3, Nehemiah 10:31, Tractate Avodah Zarah 36b, Maimonides' Yad Hachazaka, Laws of Forbidden Relations 12:1,2 and the Code of Jewish Law Even Ha'ezer, 16:1,2.)

We also do not understand Silver's contention that today's Bar Mitzvahs are "seen as something that enhances Jewish life." Today's Bar Mitzvah, complete with ham and sirloin, belly dancing and African safaris appear to us as being "archaic," in the sense that it is pagan. We cannot see how a boy after studying for several years several hours a week in a Bar Mitzvah factory really understands what his Bar Mitzvah is all about.

Silver's compliance with "the spirit of Jewish law" has cost us the Jewish body.

MICHAEL HASTEN  
ABRAHAM MOSHEL

815 Lincolnwood Ln.  
Indianapolis, Ind. 46260

assistance" be included. Thereby the President and the Nation were reminded of Washington's promise. Mr. Ford picked up this line and was impressed by it. Also our Letter expresses a strong commitment to Israel. We note that it should be a natural concomitant of the Jeffersonian pledge "to preserve and restore" freedom abroad. Jefferson in his letter to John Adams (1821) viewed America as a defender of freedom-living peoples everywhere. Also we affirmed our belief in egalitarian principles as best calculated to insure loyalty to country. James Madison expressed a similar belief in his Letter to Savannah Jews (1820). Summarizing, where public policy wavers from what our Founding Fathers intended, we in our Bicentennial Letter reminded the President and through him the American people of that intention.

Third: The Letter is a symbol of growing unity. The six of us represent all major branches of Judaism. We joined together in framing a single instrument. That's a great step forward. Our forefathers couldn't manage it. Washington received four separate messages in 1789-90. Unity in the American Jewish community deserves praise. That should be the overriding lesson we have learned from the Holocaust.

You understand now, Sir, why I take exception to your interpretation of the Bicentennial Letter. It had a much higher purpose than your editorial allowed.

RABBI SAUL J. RUBIN  
Congregation Mickve Israel  
Savannah, Georgia



## RABBI TELLS CONVENTION

## Men Have Failed To Define Masculinity

By JEAN HERSCHAFT

MONTICELLO, N.Y. (P-O) — A young rabbi just appointed spiritual head at Temple Mishkan Tefila, Chestnut Hill, Mass., Rabbi Richard Yellin, was critical of the Men's Clubs failure to define "masculinity," for its membership in a brisk question and answer period of a session entitled: "1776 — The Past Jewish Creativity As A

Force." He served as the resource person for the panel at the National Federation of Men's Clubs convention here.

DECLARING that "Women have faced the issue of the woman's role," in struggling for a definition," he said the Men's Clubs have not addressed the issue. He asserted that they could take lessons from the

Conservative Sisterhoods in this regard.

He stated that the Jewish male role has been postulated as the "successful breadwinner, the man with expertise in his field of work." The family man, the father, the affirmative synagogue figure that makes the whole male has been ignored, he continued. This desperate

need for identity can and should be the territory of the Men's Clubs, he said.

YELLIN, who prior to his new position was assistant to Rabbi Stanley Rabinowitz in Washington, D.C. viewed the rabbi's role in a synagogue, new lifestyles notwithstanding, as a model with his family as how a Jewish family lives. "Rabbis

should not have to preach a way of life or standards, he and his family should be the example." If the congregation rejects it, he noted, the rabbi with integrity finds another pulpit. "I expect to continue serving with my family as a model of the Jewish way of life, showing, not preaching, Judaism," he said.

## Saul Bellow Isn't Won Over

## Author Rejects Self-Praise Threat By Henry Kissinger

NEW YORK — One of the most trenchant and harsh criticisms of Henry Kissinger from any Jewish source has appeared in two very long articles by author Saul Bellow in The New Yorker Magazine.

He accused with only minor subtlety the Secretary of State of trying to convince him that he was Israel's chief protector, and that American Jews are letting themselves be used as lobbyists for Israel.

BELLOW SAID that Kissinger believes that in the event of an Israeli defeat, American Jews "too will get it in the neck."

Bellow had spent time with Kissinger while a guest of the Israeli government and was in remodeled apartments where

Jerusalem at Shaananim, the notables are invited to spend a few months in Israel's capital.

"In this warmth, however," Bellow wrote about Kissinger, "there are icy spots — a scattering of threats which he perhaps has the habit of making when talking to American Jews: They had better understand that in letting themselves be used as lobbyists by Israel's leaders they are helping neither Israel nor themselves.

"IN THE DISASTROUS event of Israel's defeat they too will get it in the neck. So they had better stop making so much noise in Washington and undermining their chief protector, Henry Kissinger."

Bellow pointed out that Kissinger "doesn't say these things

in so many words. He is a man of some culture (or he hasn't divested himself of that appearance) and a serious student of history and politics . . ." But the novelist does make the point that this is what Kissinger believes — an impression other American Jewish leaders have also received from private meetings with the secretary.

DURING THE MEETING, Kissinger also tried to show how "he has stood between Israel and its enemies in the American government. When he (Kissinger) steps down, and he must step down soon, he will be missed by the very people who now assail him" — that is the impression Kissinger tried to convey in an effort "to convince me of his warmth."

## Funds Lacking For BB Garden

JERUSALEM — B'nai B'rith failure to come up with its promised funds for the project of the garden outside the walls of the Old City which it had announced at its last convention may lead to a halt in the extensive digging thus far.

Only \$130,000 has been forthcoming 19 months after the start of the project of a planned \$1 million over a three-year period.

Mayor Kollek told The Jerusalem Post that the digging would have to be interrupted unless the funds are forthcoming. The seven-acre project has been most successful in one dimension though. So much of archaeological value has been uncovered by the excavations that the garden, if completed, would expose three times as much of the city wall as is visible today.

## How Rabbi Was Inveigled Into Old-Fashioned Revival

KNOXVILLE, TENN. — His resentment at having been inveigled into attending what was in effect a revival led by Anita Bryant of the orange juice commercials was expressed by Rabbi Matthew I. Darby, of Temple Beth El here.

THE RABBI expressed some hesitancy when invited to the Dogwood Arts Festival Prayer Breakfast, but was assured that the event was going to be a true inter-community function. His misgivings were allayed also by his colleagues and the local professionals who urged him to accept the invitation.

"I know not what briefing was given Miss Bryant," he wrote in his temple bulletin, "but her comments about her personal life and her faith were blatantly 'Christian witnessing' and I found myself as a Jew and as

a rabbi, by my presence, participating actively in a most fundamental revival."

AS THOSE on the dais were passing Miss Bryant, she asked his comments, prefacing the request with, "I'm glad you're here, as Jesus, my Lord, was also a Jew." Rabbi Darby remarked that she had made him feel like an outcast in his own community and that he regretted having come.

He concluded that "whether or not an apology is due the Jewish community, suffice it to say, none has been received."

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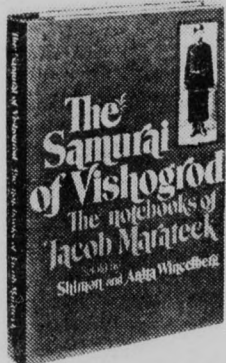
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## Israel Wins 32 Golds At Disabled Olympics

TORONTO — Although Israel's showing in the recent Olympics at Montreal was dismal, when it came to the Olympics for the disabled here where determination is as much a factor as anything else, the showing by Israel is not only quite creditable but outstanding. The Israelis have won 32 gold medals, and added eight silver and five bronze for a total 45 in all.

In the 100-meter free style, Uri Bergman of Kibbutz Givat

Brenner broke the world's record. Pushing him was an Egyptian who won second place. As they left the pool, they shook hands.

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# ANTI-SEMITISM RAISES HEAD IN ARIZ. SENATORIAL RACE

PHOENIX, Ariz. — When Representative John Conlan told a Phoenix Israel Bond rally that his only regret was "that I wasn't born Jewish," he got a rising round of applause.

But now although he has not been designated an anti-Semite, his race against fellow Congressman Sam Steiger, a Jew, for the Senatorial seat, has caused considerable concern in the Jewish community.

SEN. BARRY GOLDWATER

told the Jewish Telegraphic Agency that "Conlan is calling him (Steiger) a Jew in an uncomplimentary way. This is very unusual in Arizona."

Steiger told The Jewish week of New York that he does not hold Conlan responsible for the anti-Semitic tactics.

One piece of literature being distributed here cautions, "Quit working for the Jew — remember you have been warned."

THE WALL STREET Journal which originally broke the story said that Conlan's finances come from the Billy Graham crusade.

Donald Hall, a University of Arizona professor, is quoted by the Wall Street Journal as stating that "the Jewish community is frightened out of its wits by Conlan. Hall resigned as Pima County Republican chairman over the issue.

## President Of Yeshiva U.

### Rabbi Norman Lamm, Moderate Selected

NEW YORK — Predictions that Yeshiva University would not select an Orthodox Liberal to succeed the late Rabbi Samuel Belkin as president were overturned when Rabbi Norman Lamm was named to head the 7000-student institution.

The 48-year-old spiritual leader on the Jewish Center has been an outspoken leader of the moderate wing of Orthodoxy. He opposed the withdrawal of the Union of Orthodox Jewish Congregations from the Synagogue Council of America because he felt it would split the Orthodox community from the rest of the American Jewish community. He has been described as a "scholar rooted in Jewish tradition and open to the broad currents of Western thought."

A philosopher, author, teacher and chemist, he follows another famed Jewish leader — Menahem M. Schneersohn, the Lubavitch Rebbe, who came to that post after winning an engineering degree from the Sorbonne in Paris. Rabbi Lamm's major when he won his B.A. degree at Yeshiva U. was in chemistry and he did graduate work in chemistry at the Polytechnic Institute of Brooklyn before being ordained at Yeshiva U. in 1951.

## CAR THEFTS NUMEROUS

TEL AVIV — While in America one out of every 128 automobiles are stolen annually, the rate in Israel is one out of every 35 vehicles. In Israel, at least as yet, there are no organized professional rings that work with body shops and dealers to steal cars.

## Miriam Albert

WASHINGTON, D.C. — Miriam Albert, who has headed the B'nai B'rith Women as executive director since 1959, died here at the age of 55 after a brief illness.

## Gregor Piatigorsky Succumbs At 73

LOS ANGELES — Gregor Piatigorsky, one of the century's great cellists, died here at the age of 73 after an illness of a year and a half. Ranked with Pablo Casals and Mstislav Rostropovich, he was sought after by the world's great orchestras and offered his services often to the Israel Philharmonic Orchestra.

From his home in Russia, he

escaped army service by fleeing to Poland where he was employed by the Warsaw Opera orchestra, and then when in Berlin, where his talents were recognized by conductor Wilhelm Furtwangler, he became first cellist and soloist with the Berlin Philharmonic. He made his debut in the United States in 1929. In 1942 he became an American citizen.

## POSTMARK

THE WORLD

THE POST AND OPINION  
JEWISH TRAVEL GUIDE  
By Harry Hoffman

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

This new feature should provide a service to readers who will be traveling, not only abroad but anywhere whether in the United States or Canada or Israel. It is being conducted by Harry Hoffman who is the retired travel editor of the Philadelphia Enquirer and has travelled extensively throughout the world in his more than 30 years on that daily paper, and since his retirement a few years ago. Questions should be addressed to him at his home, 1901 JFK Blvd., Apt. 726, Philadelphia, Pa. 19103. Please allow a few weeks for his printed response, which in many cases will require research.

Q. — "I'm going to be in New England. I've been told not to miss the Touro Synagogue in Newport, R.I. Can you tell me something about it?" — M.N., Philadelphia.

A. — Indeed, the Touro Synagogue is a "must" on any Jew's visit to New England. The synagogue and Judaism have a long history in Rhode Island dating back to 1658 when the first Jewish settlers, Sephardim from Spain and Portugal, arrived. At first they held religious services in private homes or in rented buildings. In 1677 the Newport Jews bought a cemetery plot, their first community project.



Hoffman

Almost a century passed before much else was done of a community nature. Then, in 1759, the Newport congregation finally broke ground for its first real synagogue. The building was designed by Peter Harrison, dean of America's colonial architects. Work progressed slowly, mainly for lack of funds, but finally the synagogue was dedicated on Dec. 3, 1763, with the Rev. Isaac Touro conducting the service.

CAME THE REVOLUTION. British troops occupied the city and most of the residents left, Christians and Jews alike. After the war, from 1781 to 1784, the Rhode Island General Assembly and the Supreme Court met in the synagogue.

From that time on it was all downhill. The Jewish community dwindled, regular services ceased and the doors of the synagogue closed. Time passed and the buildings decayed. In the 1820s the synagogue was used for occasional worship or special services. It was not reopened until 1883, after the new immigration from central and eastern Europe had brought more Jews to Newport.

Today the synagogue, inconspicuously located on a quiet street in downtown Newport about one and one-half blocks east of the Old Colony House on Washington Square, stands diagonally on its small plot so that worshippers standing in prayer before the Ark face eastward toward Jerusalem. The plain brick exterior gives no hint of the richness to be found inside, including five massive brass candelabra hanging from the ceiling, dating from 1760 to 1770, and the Eternal Light, in front of the Ark, presented to the congregation in 1765 by Samuel Judah.

TOURO SYNAGOGUE is open to visitors from late June until Labor Day from 10 a.m. to 5 p.m. Monday through Friday, and from 10 a.m. to 6 p.m. on Sunday. Guides from the Society of Friends of Touro Synagogue are on hand to lead tours during visiting hours.

At other times of the year the synagogue is open on Sunday from 2 to 4 p.m. and on other days — except Saturday or other Jewish holidays — by previous appointment.

Inside, you will find that although abundantly furnished, the synagogue chamber is so well proportioned that an airy and lofty impression is given. Twelve Ionic columns, representing the tribes of ancient Israel, support a gallery. Above these rise 12 Corinthian columns supporting the domed ceiling.

## Victim At Istanbul

### Promising Career End For Rosenthal

NEW YORK — Harold Wallace Rosenthal, one of the four who died in the terrorist attack at the Istanbul Airport, had already made a name for himself in political circles although still a young man. He was administrative assistant to

Sen. Jacob J. Javits, and had held similar roles with Gov. Hugh L. Carey, and Sen. Walter F. Mondale. He also had been a staff member of the Rockefeller Brothers Fund.

Funeral services were held in Philadelphia.

He was en route to Israel to participate in a two-week conference on the Middle East and Israel.

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# The Purchaser Of Nixon's Estate

The new owner of Richard Nixon's former house at Key Biscayne, Fla., is Dr. Sherwood Appleton, a Toronto psychiatrist. He paid \$390,000 for the 1½-acre grounds with a 300-foot beach and will spend another \$40,000 remodeling it. He told reporters that he bought the property because it was a "reasonable investment," but has no intention of making it his personal residence. The former President paid \$128,000 for the estate when he bought it in 1969.

served 26 months in federal prisons for refusing to train Special Forces medics for combat duty during the Vietnam war. Now 39 years old, he is in civilian practice in New York but does not believe in private medical practice and is opposed to "doctors or anyone else making exorbitant profits" from medicine. He spends the bulk of his time in the clinic at Lincoln Hospital in the South Bronx and twice a week helps out at the Nena Health Center on the Lower East Side. At both clinics the services are "exclusively for poor people."

## Not Only In Discus

Although Faina Melnik of the USSR was a casualty of the Montreal Olympics in that she finished fourth in the discus, though she holds the world's record and had won a gold medal at Munich in the event, she showed her strength in an encounter with a coach of a football team over the use of the Dynamo stadium where certain hours had been allocated to discus-throwing. Fearful that the discus might injure his players, he insisted that Faina quit the stadium. As the words grew more heated, Faina felled the coach with one blow and he had to be carried off the field.

## Freud's Daughter

When the Hebrew University presented a scroll to Anna Freud, the daughter of Sigmund Freud, for her contributions to the world of learning and science, she recalled that her father was one of the university's first governors in 1925. "I proudly accept this honor in the name of my father, and with humility in my own name," she said. She then added: "I well remember the pleasure with which he first received the news and accepted the invitation to become one of the first governors. It was his hope that the Jewish university would be free forever of the prejudices which are apt to govern universities in the western world."

## The Chaplain

For the first time Civitan International has appointed a lay member as International Chaplain, and he is Jack Dunn of Albuquerque, N.M., a member of the board of directors of the Jewish Community Council. Dunn was installed and performed, giving both the invocation and the benediction — using some Hebrew — at the annual banquet as part of the international convention recently at Acapulco. Active in the Jewish and general communities, he received the 1976 Humanitarian Award of the Albuquerque Chapter of the National Conference of Christians and Jews.

## The Farmers

Jewish farm couples are not that odd, but when they win recognition for farming that is something else again. Eugene Freund, who with his wife, Esther, operates a dairy farm at East Canaan, Conn., was named Farmer of the Year last year by the Connecticut State Farm Bureau Federation. And this year, Esther Freund has been designated the state of Connecticut's Bicentennial Mother of the Year by Gov. Ella Grasso. Mrs. Freund was sponsored by the Great Barrington Chapter of Hadassah, of which she is program chairman. She is a leader in the Red Cross and cancer and mental health programs, and the PTA as well as in University Extension work. The Connecticut Jewish Ledger noted that the Freunds have a daughter living in Tel Aviv, where she co-edits ABC International Magazine. The Freund farm is considered one of the most successful in the state and is known as a model of efficiency for milk production, and is totally self-contained, providing its own forage for its 175 animals.

## Best U.S. High School Player

Coaches at at least 69 universities learned with disappointment that Nancy Lieberman, 5-feet, 9 inches, basketball star from Far Rockaway High School will play her college ball with Old Dominion University in Norfolk, Va. The 18-year-old was the only high school player on the U.S. Women's Olympic squad. Coach Pam Parsons at Old Dominion said she was the best high school player in the nation. There would hardly be many to contest that designation for the Jewish girl who averaged 30 points and 24 rebounds per game in her senior year.

## Carter More Pro-Israel

Jimmy Carter would be much more sympathetic to Israel than either Ford or Reagan, according to Wilbur Cohen, who was Secretary of Health, Education and Welfare under Lyndon Johnson. "Carter's belief in the right of the Jews to a homeland in Israel is deeply ingrained in his religious faith," he told Judy Siegel of The Jerusalem Post. Cohen is one of the 20 experts on Carter's task force on education, but supported Arizona Congressman Morris Udall until he bowed out of the race. Cohen was in Israel to attend a board of governors meeting of Haifa University, and holds down the position of dean of the school of education at the University of Michigan.

## What Has Happened To Dr. Levy?

In its "Follow-Up On The News" column, the New York Times relates what has happened to Dr. Howard B. Levy, who

## The Cantor Sings Again

Cantor Adolph Katz, shown holding a Torah in a full-page ad in U.S. News and World Report, was reported as being able to sing once again after nine years of silence. The advertisement was by Hammermill Paper Co., of Erie, Pa., which has launched a series of ads with the theme, "We're proud of our economic system. We want you to be proud, too." The company receiving the plaudits of Hammermill is Du Pont, a tiny amount of whose specially-treated plastic was surgically injected into Cantor Katz' paralyzed vocal chord.

## What The Retired Grocer Achieved

While the full force of pressure of world Jewry could not persuade Russia to identify the names of the Jews on the 46-foot monument just erected at Babi Yar where 33,000 Jews went to their deaths, many still breathing, a retired Philadelphia grocer was able to influence USSR officials to mark the place where 8,000 Jews of Petshora, among whom were his parents, were buried alive. Morris Osterneck started his campaign for the erection of a suitable memorial in 1968 when he visited his brother, Israel, now living in Duntvezy, a small town near Kiev. Returning this spring, the Philadelphian was driven to Petshora in an official Soviet car and read the following legend on the monument. "Here Are Buried 8,000 Soviet People — Jews Killed During the German Nazi Fascist Occupation, 1941-1944." The story was told by Alex Einbinder, staff writer for The Jewish Exponent.

## With The Cantors

Cantor Edward S. Feigelman, Congregation Anshe Sfard, New Orleans, has been engaged by Beth Israel Congregation of Cote S. Luc, Montreal.

## With The Rabbis

Rabbi Joseph R. Radinsky, Sons of Abraham Congregation, Lafayette, Ind., has been elected to the pulpit of the United Orthodox Synagogues of Houston . . . Temple Emanu-El, Detroit, has named Rabbi Lane Steinger, Temple Emanu-El, Greensburg, Pa., as associate rabbi . . . Rabbi Daniel Dorfman, a recent graduate of HUC-JIR, will be rabbi-at-large at Pierce College, Loyola Law School, Los Angeles Harbor College and Santa Monica College, serving 2,900 Jewish students . . . Rabbi Martin A. Balonoff has been appointed associate director of the B'nai B'rith Hillel Foundation at the University of Michigan, Ann Arbor.

## Quotation Of The Week

Ah, how holy we Jewish people can be! Consider . . . when the anti-Semite Bilam came to curse us, the Ribono Shel Olam forced him to recite praises instead — "Lo hibit aven b'Yaakov . . . There is no iniquity in Jacob, there is no transgression in Israel — the L-d his G-d is with him. . ." But it's strange — what kind of bologna is this? We Jews never commit sins — since when? But the Almighty said, "Listen, even when a Jew commits an avairah, he still doesn't forget about Me. He sees a pretty girl walking down Bathurst Street and looks her over, or he's out driving in Missisauqua, gets hungry and eats something he shouldn't — even then he feels a little guilty, but just can't control himself. The L-d his G-d is still with him, deep down. . ." (Ituray Torah). But to cold-bloodedly, months in advance, book a non-kosher hall to celebrate a child's being called to the Torah . . . what a shander and charper, what a disgrace, what a joke . . . And the one who laughs most at the whole thing is the bar-mitzvah boy himself. This is a free country, and no one can tell anyone else what to do — but no one says we bar-mitzvah teachers have to become mechutanim to these travesties either. No law says that a bar-mitzvah boy has to read from the Torah or Haftarah — it is more than sufficient to recite the two simple 10-second blessings for an aliyah. If the family wants the honor of their child reading the sacred word of the Living G-d, or the teachings of the Prophets . . . then the whole bar-mitzvah celebration should be accompanied with the real respect for Torah it deserves. . . Therefore . . . bli-neder, this writer takes upon himself not to teach any bar-mitzvah unless he has the solemn pledge of the parents that every party and celebration — whether for the adults or children — will be kosher. It doesn't have to be in a fancy catering establishment, it can be a simple reception at home — but it must be kosher. With the help of G-d, a few of us hope to contact the handful of other bar-mitzvah teachers in Toronto — all of whom are men of great integrity — and together we shall enter into his holy covenant I'shaym shomayim — Rabbi Meir Gottesman in The Canadian Jewish News.

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EXCERPTS FROM "SHEMA YISRAEL" TRANSLATED BY RABBI OSCHRY

CHAP. 71: PROSELYTES "Israel is a separate nation, not a separate race."

Maimonides' Responsum to Ovadiah the Proselyte (An Excerpt) — "... Therefore, whoever becomes a proselyte from now and until the end of all generations, and who acknowledges the unity of God as it is defined in the Torah, is a disciple of our forefather Abraham. In your prayers, you are to say: 'Our God and God of our fathers,' since Abraham, peace be on him, is your father; and you are also to say: '... for the desirable good and ample land which You gave as a heritage to our fathers' — since the land was given to Abraham. Now that you have entered under the shelter of the Divine Presence, there is no difference between us and you. Certainly you are to recite the blessings: 'Who has chosen us' — 'Who has given us' — 'Who gave us a heritage' — 'Who separated us' — since the Creator, may He be exalted, has already chosen you and distinguished you from the other nations, and has given you the Torah, since the Torah belongs to us and to the proselytes.

"You ought to know that our fathers who went out from Egypt, had for the most part been idolators in Egypt, had intermingled with the gentiles and learned their ways, till the Holy One, blessed be He, sent Moses, the master of all prophets, and set us apart from all other nations, and brought us — both us and the proselytes — under the shelter of the Divine Presence, and gave us the same Law. Let not your lineage seem to you to be worth little. We trace our descent to Abraham, Isaac and Jacob — but you attach yourself to the One Who spoke and the world came into existence."

Reprinted from SHEMA YISRAEL by Dov Rosen. Published in a two volume set by Ziontalis, 48 Eldridge St., New York, N.Y. \$12.95.



## Pot Calls The Kettle Black

You now have the anomalous situation in which the Israelis are criticizing the poor state of Jewish education in the diaspora, not excepting the United States.

So while U.S. Jewish leaders are playing with destiny in applying funds raised by the Jewish community to many projects which are not in essence Jewish, Jewish education languishes, not for lack of funds only to be sure but for lack of consideration and money by the organized U.S. Jewish community.

Yosef Almogi, chairman of the Jewish Agency and also of the World Zionist Organization executive, deplored the state of Jewish education in the diaspora. He of course is not the first and will not be the last to charge the Jewish leadership with having blinders over their eyes because they are ignoring the basics of Jewish continuity.

There are no easy answers. And Jewish education cannot be made to flower overnight by an influx of funds, but it can be made to function adequately when the Jewish leadership and the rabbis and the federation board members decide that it is a must for the Jewish community. That is the first step. But without that first step, Jewish education in the diaspora doesn't have much chance.

The anomaly in this situation is that the American Jewish leadership uses as an alibi for the pittance it allocates to Jewish education the fact of the great needs for funds for Israel.

## Stand By U.S. Jewry

Even though tactically it may be a strategic error for Israel to declare she is ready to make important concessions to achieve a peaceful resolution of the problems in the Middle East, she has done so and indicated that she is prepared to meet any Arab delegation without prior conditions to that end. But the American Jewish community has not taken a public position, and from a public opinion standpoint that could be a crucial point.

Everyone knows that no position taken by American Jewry can be carried out, but if American public opinion is a factor, then announcing a position by the Jewish community can be important.

There can also be an ancillary benefit.

Whatever the stand taken by the Jewish community here, it very likely would contain provisions acceptable by every segment of the community, not excepting Breira. The Jewish leftwingers might not go along, but at least the sting and fire of their position might be deflated.

In other words, we feel there is a consensus within the U.S. Jewish community. If that is so, the wrangling which could affect public opinion adversely giving a false impression of a vast dichotomy in American Jewry would disappear automatically, and suspicions that there are grave differences would be allayed.

## Jews Should Shun These Airports

The latest terrorist act which took the lives of four people and injured 26 at the Istanbul airport will no doubt not shake up the world community to the point where the United Nations can be expected to take serious action to control the horrors. That being so, it behooves American Jews to shun airports, such as the ones at Athens, Istanbul of course, and even Rome where lax precautions by the local authorities are an invitation to the terrorists.

Israel has established that it is completely possible to deter potential terrorists and other nations must institute the same precautions. This is not too much to ask. But American Jewry need not wait. It can avoid these airports without too much difficulty unless of course their destination is to these countries.

## The EDITOR'S CHAIR

We (as editor) may be taking for granted that our readers are fully conversant with how brutally Russia is persecuting her Jews. Our policy has been not to go into depth on Jewish news stories which the general media cover well, although we recognize that what comes through in the daily papers on Jewish news coverage in New York differs radically from the coverage as for instance in Indianapolis or Des Moines or even Los Angeles and Chicago.

In following this policy — a necessary one because of the limited amount of space in The P-O for hard news as against columns, letters to the editor, the editorials, etc., we therefore could err significantly in our news selection and in the preferences, not to mention the need for additional and in-depth coverage, of our readers.

Getting back to the hateful and deliberate discrimination of the Communists against Russian Jews, we want to have you read the following article. Before that however, let us give you some personal knowledge gained from our own son, who took part in two scientific seminars in Russia a few years apart.

We questioned him closely on his return from his first visit about the condition of the Jews of Russia, and got almost a non-committal response. Many of the Russian scientists were Jewish, but the question of their Jewishness practically never came up, as also Israel, and consequently there was no conversation or discussions about Russian repression.

On his next visit — by then he had friends among Russian scientists — the situation had changed radically. The matter of discrimination was an open subject and the thought of leaving for Israel was not strange in the conversations.

What had made the difference?

It was the fact — not elaborated on enough in the publicity against Russia — that their children were not being admitted to the scientific schools of higher learning. That was something close to home of these leading scientists, and not only did it affect each family but it was a blight on the future of their sons and daughters, and all the alibis in the world do not wipe out the fact that your own children are being made to suffer because they are Jews. And if you take into consideration the fact that there had been little or no display of any Jewishness on our son's previous visit, you now get another aspect — that once discrimination sets in all Jews become Jews all over again.

We've set the stage then for the following article, which is long but imports to you how cruel and utterly merciless the Russian leaders are. This is a war to the end and the pawns are people like you and I.

By ANTHONY LEWIS

(Reprinted from The New York Times)

LONDON, Aug. 1 — A year ago today,

in Helsinki, leaders of 35 countries signed the Final Act of the Conference on Security and Cooperation in Europe. In it they promised among other things, to "facilitate freer movements and contacts" among people and to deal with requests for any necessary exit permits "in a positive and humanitarian spirit."

The Soviet Government's record on issues of travel and human rights is so grim that only a fatuous optimist would have expected its attitudes to be transformed by the Helsinki Declaration. But one might have hoped for amelioration of the cruelest inhumanities. Against that hope, consider the case of Mrs. Meita Lekina and her daughter Anna.

Anna Lekina, a violinist, was allowed by Soviet authorities to leave for Israel in 1974 — but not to take her violin with her. Last year her mother gave the violin to a visiting friend to bring to Anna. She told Anna about this in letters and on the telephone. Shortly afterward, Mrs. Lekina was arrested and charged with the crime of smuggling her daughter's violin out of the Soviet Union.

After some time in Lubianka Prison Mrs. Lekina was held for eight months in the Serbsky Forensic Psychiatric Institute, a notorious Moscow mental hospital where many political dissidents have been confined. Members of her family were not allowed to see her, but they were told she was in good health.

Then, last fall, officials suddenly said that Mrs. Lekina was too sick to stand trial. There was a court proceeding in which she was represented by a lawyer who had never seen her. Nor did Mrs. Lekina appear. In her absence, the court found her incompetent to be tried because of mental illness.

Mrs. Lekina was sent to the psychiatric prison-hospital in Kazan, a place described in chilling terms by former "patients" who have later been allowed to leave the country. One is the poet Natalia Gorbanevskaya, who got in trouble for joining a tiny protest against the Soviet invasion of Czechoslovakia in 1968. Doctors at the Serbsky Institute asked what Czechoslovakia meant to her, diagnosed her as insane and sent her to Kazan. Of that hospital, she has said recently:

"Like all political prisoners, I was given Haloperidol (a depressant). I did not resist the pills because I knew that I would otherwise be injected, which was far worse. Even so the drug had a strong effect. I could not concentrate, could not stay either sitting or lying down, could not read or write. . ."

Meita Lekina remains confined in Kazan, so far as is known. That is the punishment, in the Soviet Union, for sending out of the country your daughter's violin: Eighteen months, to date, in "hospitals" that no civilized country would dignify with that name.

As the Lekina case makes clear, Helsinki (Continued on next page)

## Upcoming Elections And The Jews Seems Very Confusing

By RABBI MAURICE DAVIS

A month away from home and land, and trying desperately to catch up with all of July's happenings.

Never mind Op Sail. I was there! Never mind the raid at Entebbe. It is already a book, and soon a movie.

Never mind the Olympics. I watched them along with a billion others.

IT IS the political scene I am trying to sort out. The quadrennial fever is beginning to take hold, and I am attempting to put things in order. Let's see if I have it right.

The liberal is from Georgia. The conservative is from California, and the one in the middle is from Michigan. Right? Maybe.

Jimmy Carter has fully endorsed the Democratic Platform which Ronald Reagan denounces as far too liberal, as he

(Reagan) parades his running mate (Junior Grade) Richard Schweiker whom Ford denounces as far too liberal (making whom left of whom?) and hints that he might choose John Connally lately of the Democratic Party and therefore acceptable to Conservative Republicans.

YOU FIGURE IT OUT! The only constant I can find is that everyone of them has proclaimed his total allegiance to the State of Israel. Each one loves Israel with a passion undying, and only exceeded by those running for the Senate from New York.

The state of New York which always, a little more so now, witnesses the same devotion to Israel — squared.

Congressman Peter Peyser is running for the Republican nomination by declaring that he is more pro-Israel than Jim Buckley, the Conservative designee who points to his stand for Israel and Soviet Jewry.

MEANWHILE, Paul O'Dwyer and Ramsey Clark both an-

nounce that they have been friends of Israel ever so long. Patrick Moynihan hints that his honorary doctorate from the Hebrew University was Israel's way of endorsing his candidacy. Bella Abzug stridently proclaims that she was a teenage Zionist. And Abe Hirschfeld proudly points to his accent as proof positive of his position.

That 36 per cent of those voting in New York are Jewish seems not to have escaped their attention. And once again the Jewish community is courted as it is every four years. We are made to feel terribly important, as we bask in the warmth of the wood.

Question: Will they love us in December as they love us in August?

Question: Are we using them, or are they using us?

Question: Is this the way to choose our leaders?

Suggestion: It is time for us to "get out of the wood," and find our way back to reality.

Rabbi Maurice Davis may be reached at 252 Soundview Ave., White Plains, NY 10606.



## There Is Ir Orot

# On Top Of Israel's Other Problems

JERUSALEM — Kadum and the Gush Emunim who have settled that community in the heart of the West Bank against government policy are not Israel's only problem of this kind.

Ir Orot, a 10-year-old moshav in Israel's most inhospitable area — the Arava, has been ordered to abandon its settlement. The reason is obvious. Although the settlers are Jewish and clearly dedicated Zionists — for why else would they choose this barren area for their colony and then continue after all the obstacles put in their way by the government, — they also believe in Jesus.

SO THE FAT is in the fire.

Four years ago after prolonged litigation, the Supreme Court ordered Mekorot, Israel's water company, to provide Ir Orot with water.

Simha Pearlmuter, founder of the moshav, said, "We intend to continue to build our own homes, find our own water sources, and open up 1,500 dunams. For the past 10 years we have worked without government help. We would like to have it, but even without it we will stay on in Ir Orot."

IN A LETTER to the Jerusalem Post, he wrote:

"What crime have we committed that the Government is trying to force us out."

The Jerusalem Post printed a number of letters taking the side of the Ir Orot settlers. One signed by eight people, one of whom was Mrs. Tereska Torres, the wife of Meyer Levin, although she used her maiden name under which she has authored a number of novels.

"Has Israel come to the stage," the letter asked, "when its citizens are going to have their thoughts controlled according to theocratic norms?"

CONCLUDING, the letter stated:

"In a democratic state like ours, can a Jew's right to his personal beliefs be the cause of such persecution?"

## Lessing's 'Nathan The Wise'

August 10, 1778 — Gotthold Ephraim Lessing, German poet and dramatist, decided to write the play, which he was to name Nathan The Wise, in a counterattack against the bigots who had branded him a heretic and lover of Jews.

The play was based on the parable of the three magic rings in Boccaccio's Decameron (first day, 3rd story).

NATHAN, a pious and virtuous Jew, had lost his wife and seven children to the brutality of the Crusaders in Jerusalem. After a period of deep shock and outrage, Nathan accepted the will of God and emerged with his faith unshaken. Moved by compassion, he acceded to a request of a knight to care for a wounded Christian orphaned girl. Nathan nursed her back to health and

raised her without forcing his religion upon her.

The fanatical Christian Patriarch of Jerusalem, himself a beneficiary of Sultan Aladin's tolerance, was intolerant of Nathan. "The Jew must be burned," he screamed in anger. In contrast to the Patriarch, an enlightened Lay Brother admired the Jew but was puzzled by his behavior. Isn't "Christian" a synonym of gentleman and "Jew" a pejorative noun? "You are a Christian," he told Nathan. To which the latter retorted: That which makes me a Christian in your eyes, makes you a Jew in mine." Lessing's message affirmed the ethical values of all faiths but concluded that the validity of each must be judged by the conduct of its adherents.

LESSING, the son of a pastor, was an inveterate champion of

the underdog. It did not take him long to discover the classical underdog of society, the Jew. His interest in Christian attitudes to Jews was sharpened after he had become a friend and admirer of the German Jewish philosopher, Moses Mendelssohn.

Lessing began his dramatic career in 1749 with the comedy, "The Jews", in which he ridiculed Christian superiority complexes. His liberalism cost him the friendship of prominent people and threatened his livelihood. Lessing's final and desperate response to the bigots, Nathan The Wise, marked the end of his dramatic career. The play failed to mellow hearts encrusted with prejudice but it hastened the quest of German Jews for integration and ultimate assimilation.

## THE EDITOR'S CHAIR

(Continued from Preceding Page)

has not significantly alleviated the official cruelties of the Soviet Union in relation to travel and human rights. People who apply for exit visas still lose their jobs. The visas are still hard to get. Enormous costs are still imposed on those who want to leave. And perhaps most terrible, in terms of human rights, political dissidents are still tormented in psychiatric jails.

But what follows from that? How should the West react to the disappointment, if not exactly the surprise, of the Soviet record since Helsinki?

It is tempting to denounce the whole notion of agreements with Moscow but that would be a mistake. The Economist of London, a magazine that was particularly skeptical about Helsinki, gives convincing reasons in its current issue for not concluding that the struggle to get human rights provisions into that declaration was just a waste of time.

"Since last August the Soviet and East European Governments have revealed a worried new sensitivity about these matters," The Economist says. "In any East-West encounter, the Russians can no longer shut off all discussion of human rights and contacts by indignantly

asserting that these are domestic matters; for, by signing last year's declaration, Mr. Brezhnev himself made them matters of legitimate international concern."

The right answer, therefore, is to keep pressing the Soviet Union to keep its promises. It eagerly sought the Helsinki conference, and in the end it had to pay a modest price for agreement on a declaration: those words about human rights. The West, meaning both individuals and governments, should take every opportunity to remind the world of the Soviet Union's failure to meet agreed standards of human decency. Europeans, perhaps because they are closer, sometimes seem to understand that better than Americans.

The story of Meita Lekina was told by Yehudi Menuhin and other musicians in a letter to The Times of London. On July 4, other artistic and political figures led a rally in Trafalgar Square to protest the continued imprisonment of Vladimir Bukovsky, the brave man who disclosed the Soviet Union's misuse of psychiatry and has spent most of the last 13 years in prisons and mental hospitals. In Europe, it is not so easy to forget a Lekina or a Bukovsky.

## Aliyah Would Fructify Israel And World Jewry

Editor, POST and OPINION:

For once I am happy to agree with you. Your editorial on aliyah from America on July 30 was excellent. You expose the argument that American Jewry needs Jews here, or that even Israel needs American Jews here, as fallacious and self-defeating. Your statistical analysis is, of course, correct. A considerable aliyah from the viewpoint of Israel would be microscopic from the viewpoint of American Jewry. You also make the point that aliyah itself does not weaken American Jewry but strengthens it.

There are more fundamental issues involved. Is there to be similar to a Jewish Vatican? Just a symbolic spiritual center, with a minimum of political identification? In that case it is already too large. Those who seriously believe that the purpose of Zionism is to have something in the nature of a World Synagogue should be content with a small enclave, including perhaps the Western Wall and the Hechal Shelomo and little else. Instead of talking about aliyah from America, we should be promoting aliyah to America. In a sense, that is exactly what we do have today, what with the reputed one quarter of a million Israelis living in the United States. Except that they did not come to save American Jewry but to better their own welfare.

But anyone who interprets Zionism in terms of prophecy,

politics and power cannot but regard Israel as an end, not as a means. How do we expect the Arabs, the UN, the American public, and Jews themselves to take the concept of Jewish nationalism seriously, when 20 per cent of the Jewish people live in Israel and 80 per cent live abroad? All other countries have nationals living outside of their borders. But their number is small, and the nature of their expatriation is not permanent.

If we insist on the priority of the maintenance of the exilic communities in America or any other diaspora, then we are saying that Israel is a colony whose welfare needs must not deplete the "mother" communities. Or if you wish to reverse the idea, we are saying that American Jewry is a colony that must be maintained at all costs. Either way, a resistance to aliyah that becomes an ideology, lends credence to anti-Zionist propaganda, to wit that Jews themselves don't want a Jewish state in the serious sense of the word. Emigration and immigration that are based on expediency, open and simple, can be respected. But reluctance to aliyah that is converted into a philosophy is slightly hypocritical and undermines the programmatic base of the Zionist movement.

RABBI JACOB CHINITZ

9201 Bustleton Ave.  
Philadelphia, Pa. 19115

## Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: Would you please tell me the origin of my last name, TARUTZ. My grandfather came to this country from Lithuania early in this century. I believe that the town he came from was near a large forest. Also, is the name Tarutz of the same derivation as the name Turetz which appears to be more common. Sincerely, Diana Tarutz, Box 210, Brandeis Univ., Waltham, Mass. 02145.



Tarutz is a family name of geographical origin. It was copied from the name of the village of Tarucie. There are three villages so named in Lithuania. Two are located in the district of Szawle and a third is located in the Lithuanian district of Oszmiany. The largest of the three is the Tarucie located in the district of Oszmiany. At the time your family name was first assumed in 1796 it had a population of 42. It has nothing to do with Turetz.

Dear Mr. Pearlroth: I've been enjoying your column for years and I finally got the courage to write. My father's family name is WERNIKOFF which was anglicized from the original VERNIKOV. He originated in a place called Ostryna in Grodno, Gubernia. Sincerely yours, Ben Wernikoff, 4 Richmond Ave., Jericho, NY 11753.

Vernikoff derives from the Slavonic word Viernik. In Hebrew the Viernik was the Neeman, a functionary who was entrusted with the job of watching over the kashruth of wine, dairy, etc. Your ancestor who assumed this family name in 1796 was either the son or descendant of such a viernik. The terminal "off" (Ov) is the genitive suffix, giving the name the meaning of "son or descendant of a viernik."

(Do you want to know what your name means? Send all queries to: Mr. Pearlroth, Jewish Post & Opinion, 101 Fifth Ave., New York, N.Y. 10003.)

### FILM SCHEDULED

LONDON — A \$5 million epic of "The Golem" will be made next year in Europe by Moshe Mizrahi, who wrote and directed "Rachel's Man" and "I Love You Rosa". The Habimah Theatre presented a play on the theme in Moscow in 1928, and two films followed a silent movie starring Conrad Veidt and a French film with Harry Bauer in the leading role.

### FILMS BARRED

LOS ANGELES — A letter in The B'nai B'rith Messenger here charges that the Mexican Government does not allow films either made in Israel or of Israeli origin to be shown there. The letter-writer, who asked that his name be withheld, said that he worked for a film company.

**For News Of Your  
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## On The Synagogue Scene

## When A Member Confides In The Rabbi

By MYRON SCHOEN

Are you among the thousands of people who have taken your most personal and intimate problems to your rabbi?



Schoen

It's an established fact that clergymen are among the first to be consulted concerning marital difficulties, financial disasters and child-parent disputes. Have you ever given thought as to the confidentiality of these sessions with your rabbi? Since the problems which you may have shared with your religious leader may end up in the courts, what is the status of such conversations in a legal sense? Can the courts make your rabbi testify as to what you revealed to him?

THE MAY ISSUE of The Newsletter of the Central Conference of American Rabbis points out that in many states there is no protection of privileged communication to clergy and that they can be compelled to testify in legal proceedings, both criminal and civil. Even in those states where there are laws that seem to provide for reasonable confidentiality, judges do not seem to afford the same protection to clergymen that they extend to medical doctors and attorneys. Federally, the situation is deemed even worse by the Reform rabbinical association. They want to do something about it.

During the past year Rabbi Bernard Perelmutter, Chairman

of the CCAR's Church-State Committee, has been writing to rabbis in all the states and asking them to review their state's statutes and to report to his committee so that appropriate action can be taken which will hopefully improve the situation nationwide. In one state, The Newsletter reports, significant action has already been taken. In the forefront of this effort in the state of Kentucky was Rabbi William Leffler.

THE LEGISLATURE of the Blue Grass State has amended its laws to provide that "No ordained minister, priest, rabbi or accredited practitioner of an established church or religious organization shall be required to testify in any civil or criminal case or proceedings preliminary thereto, or in any legislative or administrative proceeding, concerning any information confidentially communicated to him in his professional capacity under such circumstances that to disclose the information would violate a sacred or moral trust, unless the person making the confidential communication waives such privilege herein provided."

While this Kentucky legislation is deemed a decided improvement over many existing statutes, the Reform rabbinate feels it still leaves open the question of interpreting the phrase "violate a sacred or moral trust."

WHEN THE REFORM rabbinate held its annual convention in San Francisco last

June, they took a strong stand on "privileged communications." The resolution which they overwhelmingly adopted points out that rabbis frequently find themselves in the same role as those who operate in the physical and mental health field, the doctors, the psychiatrists and the psychologists. Members of congregations often turn to their rabbis for pastoral counseling and that it is essential that in so doing the individual know that whatever he confides or reveals to his spiritual advisor will not have to be revealed in a court of law unless the individual so wishes.

In the CCAR resolution which was adopted it reminds the rabbis that such personal and in-

imate revelations must be held confidential by themselves and that they are obligated to protect the individuals who turn to them by assuring them that they will protect their trust. The assemblage of rabbis concludes its resolution by calling upon the Congress of the United States, the Parliament of Canada and the legislatures of the various states and provinces in both countries to "enact forceful legislation which would assure that no ordained rabbi, priest, minister or accredited practitioner of an established church or religious organization be required to testify . . . concerning any information confidentially communicated to him/her in his/her professional capacity."

Myron Schoen may be reached at 838 Fifth Ave., New York, NY 10008.

## Reading, Pa. V

## Little Done For Aged In Small Communities

By RABBI ALAN WEITZMAN

Reading, Pa. has an unusually large number of Jewish senior citizens. In fact, demographic studies have indicated that we have as many as some retirement areas. We are not really certain why that population is so great. We do have families moving to Florida but, nevertheless, most of our golden agers remain in Berks County. That is not atypical of many other cities in Pennsylvania and the climate and topography do not seem to shorten their lives or hamper their activities.

The disappointment expressed by many of them is that the leadership of our community, both lay and professional, have not given adequate thought or planning to implementing the kinds of programming that will meet their needs. Having said this one has to be aware of the fact that they are a difficult group to program for. As people do not age at the same rate they have different interests, abilities and talents, with some

being quite alert and mobile and others being confined to bed.

THE SHUT-INS have their own syndrome of difficulties and we have over 30 people in this category. The closest Jewish residential home which might serve them is in Scranton. This is partly funded by our local Federation, though very few people from Berks County have lived there. The distance makes it difficult for relatives to visit and though Philadelphia is closer, less than 60 miles, almost none of our people are found in those facilities. The big city's first priority is its own aged and it is unable to make any kind of accommodations for people living on the periphery.

Our local residents who are bedridden find themselves scattered throughout the county in a number of nursing homes. There are no provisions for kosher meals though some of them have traditional backgrounds. There are no religious

services provided for them. In some cases lay groups from the synagogues visit but our system relating to these people is really not effective. It would seem quite feasible that an arrangement could be made with our local Catholic hospital, St. Joseph's, which has a kosher kitchen, to provide additional meals for our shut-ins.

THE OBSTACLE to increasing the programming is one that is found in most places. Our golden agers have very few advocates on their side. Their cases are not as attractive or as appealing as those of younger people.

Our local Red Cross has developed a life-line system where volunteers call people who are bedridden every day. This gives the older person some security, knowing that someone is checking on him and also making sure that he has groceries, transportation for medical appointments, etc. This system is so effective that the volunteers end up developing a real rapport with their clients and do some meaningful counseling. This model is transferable to our Jewish community. The machinery could be set up with a minimum of effort, though this idea remains

a dream on my drawing board.

WE HAVE JUST briefly touched on the counseling aspects and here there is great need, yet most professionals in the Jewish community have not been trained to relate to older people. My own rabbinic training at HUC-JIR scarcely touched on geriatric counseling. I have been making a concerted effort in the last few years to get training in the area of counseling and am now directing my educational endeavors in the field of counseling for senior citizens.

I was successful in starting a program for training of clergymen in the field of geriatrics and this was coordinated with our Mental Health Association, the State Council on the Aged, and the Family Guidance Institute. This consortium set up a dozen training sessions. We had over 20 clergymen and some retired social workers involved and found out that the problems are so great and our understanding so inadequate that many more sessions are required and will be held in the fall. We learned that the aged have legal needs, medical needs, nutrition needs, transportation needs, etc. We also learned that the nursing homes in our community may not be doing adequate programming and this is giving rise to our Jewish Community Council, the ministerium, and the Social Action Cabinet of the Reading Council of Churches developing advocacy programs for resident facilities.

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## The Digest Of The Yiddish Press

## Messiah On The Way

By SAMUEL SILVER

On Eastern Parkway in Brooklyn is the residence of the Lubavitcher rebbe. One of his devotees, Dr. Gershon Jacobson, runs the weekly Yiddish paper, *Algemeiner Journal*. In a recent editorial Jacobson says that the rebbe is signaling the imminent advent of the Messiah.



Silver

He is encouraging more study, and telling everyone (including women) to bone up on the requirements for rebuilding the ancient temple. One of the things that must be done, the rebbe indicates, is to check on the validity of mezuzot, for there has been a rash of unkosher mezuzot unleashed on unsuspecting purchasers.

Says the editorial: "Mezuzot, the rebbe says, are a protection against attacks, and he pointed out that many of the Jews who became hostages at Entebbe were later discovered to be people without mezuzot altogether or with mezuzot that were faulty."

## Charles Of The Ritz

Is there such a person as Charles of the Ritz? In the Forward woman's page editor Nina Blum tells us that there was such a person, Charles Junt, a Parisian, who had nothing to do with the hotel family. He was a cosmetician who became very popular.

The real force behind Charles of the Ritz is Richard Salomon, an astute businessman who heads the firm and also Lanvin and a half dozen other subsidiary beauty-makers. Recently the Charles of the Ritz people had a 50th anniversary gathering, which Blum attended, and there she met Salomon and a host of celebrities and entrepreneurs in the world of perfume et al. A philanthropist, Salomon is one of the chief donors and fundraisers to and for Brown University.

## Mahler The Apostate

In an indignant letter to the Forward Albert Lebov, of West

Palm Beach, chides the paper for writing an article about the composer, Gustav Mahler, who was an apostate.

The letter-writer quotes passages from Mahler's material glorifying the Trinity, the Holy Ghost and all Christian heroes. Much of this was written while Jews were being brutally oppressed, and not once did Mahler protest or register any concern. He doesn't belong in a Yiddish paper, declares Lebov, who says he's not too happy about Irving Berlin and his "White Christmas" and Yehudi Menuhin, with his anti-Zionism either.

Samuel Silver may be reached at Temple Sinai Lakeside Dr., Stamford, Conn. 06903.

## Personals

## Here Is How To INSERT or RESPOND TO PERSONALS

To The Jewish Post and Opinion, 101 5th Ave., New York City 10003. Please insert my "Personal" in your next (1, 2, or 3) issue(s). I am enclosing \$2.00 to pay for each insertion. For more than 20 words, I am enclosing an additional 20¢ per word per insertion.

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1. Send 50 cents (in coin or money order) to the Jewish Post and Opinion for each response for handling. Do not seal your responses. They will be read for language and modesty by our Personal Dept. Those deemed not suitable will be returned to the sender. Each response must be in a separate stamped envelope with the box number as printed in the Personal to which you are responding.

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## PORTION OF THE WEEK

By Moshe Kohn

Sidra: Re'eh

(Deuteronomy 11:26-16:17)

WHEN HANANIAH, Misha'el and Azariah emerged from the crematorium uncathed, "the satraps, prefects, viceroys and the King's courtiers gathered round and saw how the fire had had no power to harm the bodies of these men" (Daniel 3:27).



Kohn

AND ALL THOSE Gentiles present at this event in the court of Nebuchadnezzar, King of Babylonia said to them: "You Jews have a God Who is capable of working such miracles, yet you went and did things that caused Him to destroy His House (the Temple in Jerusalem) and to exile His children?" And all the Gentiles spat in their faces till they turned into one huge glob of spit.

Hananiah, Misha'el and Azariah looked Heavenward and said (Daniel 9:7): "O, God, You are in the right, while the shame is upon us." Rabbi Yehoshua bar Nehemiah said: "God, You are in the right, while the shame is on us -- for we anger You again and again, and You continue to tolerate us."

It is taught in Rabbi Hanina's name: If a human being rents out a field he owns, he takes a third or at least a fourth of the produce from the tenant farmer. Whereas God has given us fields and causes the winds to blow, the clouds to form, rain to fall, dew to rise, vegetation to grow, and fruit to proliferate, and all He asks in return is (Deuteronomy 14:20): "You shall set aside every year a tenth part of all the produce of your seed, of everything that grows on the land." (Tanhuma Re'eh, 15, Buber edition, and Talmud Sanhedrin 93a).

"THE POOR will always be with you in your land, and that is why I command you to be open-handed with your poor and distressed countrymen."

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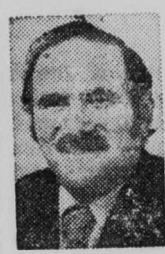
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## THE LOX BOX

## Ideas For Inventors

By MARTIN MOSKOVITZ

While basking on the beach the other week, it occurred to me that although we are living in a great technological age, there are still so many things that are waiting to be invented. For instance:



Moskovitz

A pair of pliers shaped like a hammer (for my wife) when she wants to hang a picture.

A letter opener that can tell the difference between a bill and a check.

Refrigerators with time clock openers for weight watchers without will power.

Will power pills.

Bourbon ice cubes so they won't dilute a bourbon drink.

Scotch ice cubes.

A typewriter that writes nothing but literary gems.

A doughnut filling machine which can deposit the jelly exactly in the middle of the doughnut so you can confidently bite into any end without squooshing jelly over your tie.

A ball point pen that runs out of ink when my wife is about to write a check for \$50 and there's only \$1.25 in the account.

(Deuteronomy 15:11). Rabbi Abba said in the name of Rabbi Shimon ben Lakish: It is better to lend money to the needy than to give them charity. Best of all is to invest money in 63).

a needy person, on a partnership basis, to help him get set up in a profitable business or trade and become self-supporting" (Talmud Shabbat

## COMMUNAL NOTICES

## Positions Open

**TEACHER AND Baal Koreh** needed for Traditional Synagogue. The candidate should have Hebrew and Bar Mitzvah teaching skills; opportunity for wife to teach. The community has day school, Mikvah, and a known university for personal educational advancement. Send resume to Rabbi Sheldon Korn, Agudas Achim Congregation, 3616 N. Sheridan, Peoria, Ill. 61604 (309) 688-4800.

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## The Feminine POSTulate

## First Women's Center To Open

By ROSLYN LACKS

All summer long women from a wide spectrum of Jewish life have been meeting in New York to realize their dream of a Jewish Women's Center. By mid-August, plans — if not all the funds — for New York's first Jewish Women's Center have materialized.



Roslyn

THE CENTER WILL BE OPEN to all women in the New York area and will include a women's school, a Sunday seminar series beginning in October, a women's minyan to be held once each month, a campus outreach program, consciousness raising groups, and action projects. Courses scheduled for the women's school include: Women in Midrash; Heroines in Jewish Folklore; Practicum and Ritual Skills; and Women in Jewish Law.

The seminar series will be held one Sunday each month beginning in October and opening with the celebration of Rosh Chodesh — the New Moon ceremony — and the exploration of alternative life cycle ceremonies for women. Subjects for subsequent seminars include: Zero Population Growth vs. Jewish Survival; the dynamics and interaction of Feminism, Jewish Identity, and Secularism; and discussion and analysis of the Socialization of Jewish Men and Women.

THE NEW YORK JEWISH WOMEN'S CENTER is partially funded by a grant from the Jewish Association for College Youth and hopes to obtain matching funds from other community organizations as well as individual contributions. We'll keep you posted on further developments in subsequent columns.

Meanwhile, anyone interested in working on projects of contributing to the Jewish Women's Center may contact E. Umansky, 527 Riverside Drive, New York City, 10027.

## More Reform Schools Seen In 5 Years

NEW YORK — The five Education of the Union of Reform day schools in North America should be augmented by another five to 10 in the next five years, it was announced here at a four-day meeting of the Department of

American Hebrew Congregations. The five functioning schools are in Los Angeles, Miami, New York City, Phoenix and Toronto.

## Mrs. Zachs Wed Zalman Abramov

TORONTO — The widow of Mrs. Zacks' first husband was Samuel J. Zacks, late Canadian Maurice Fleg, the famed Jewish leader, and Zalman Abramov. She had been a member of the Knesset member, of the Free French Forces in were united in marriage here. World War II.

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By Dr. Rose Franzblau

## Wife's Affair 30 Years Ago

## QUESTION

Right now I feel suicide is the only way I can achieve peace of mind.



Dr. Franzblau

My wife and I were childhood sweethearts. As teenagers we went out together and played innocent parlor games with friends.

When she was 20, we suddenly stopped seeing each other. She went out with an uneducated young man. I dated the daughter of a doctor.

But I found that I still loved her most. Before we started dating again she told me she had an affair with this man. But my love for her was so great that I married her. We have had three children, and all are married.

NOW, HERE IS THE kicker. I didn't think about her past for 30 years. But for the past two years the thought that another man had intercourse with my wife is driving me out of my mind.

When I asked her why she didn't fight off the man's advances, she said she didn't know. When I make love to her now, it is forced.

She has been the best wife and mother a man could ask for.

What can I do to wipe away thoughts about this past?

## ANSWER

It often happens in a long life that when some important change takes place, memories of the past that were long suppressed may come to mind again.

With your three children married and out of the home, you and your wife are beginning a new kind of love-life. In many ways, the kind of wooing and courting that goes on is similar to what took place at the beginning of your marriage. The renewed drive on the part of each of you may now be to show how potent both of you still are sexually.

While the children were growing up, your sex-life was undoubtedly influenced by the normal tensions and anxieties that children create in a home.

ANYTIME YOU DID NOT make sexual advances to her, or she did not make overtures to you, you both understood that it had nothing to do with your lasting love for each other. It was only because pressing events that take place in the life of a growing family had to be given primary attention.

Now your children, though married and out of the way, may still be present, symbolically, when you and your wife engage in sex. Your wife wonders if your daughter is being well taken care of sexually, and you whether your sons are all man. Figuratively speaking, having others present while you are engaging in sex, sometimes makes a person feel that this is their way of wanting to have sex with another person.

ON A DEEPER LEVEL, you may consider whether you do not have an equal right to enjoy another female. Perhaps she would be more stimulating and

make you feel even more potent than you did before. Such a thought can make you feel unfaithful to the wife you love. To justify your unacceptable wish, you bring back this old fact from the memory storehouses of the past.

What you really want to do away with is the decrease in your sex life and satisfaction. You may have the feeling that this is like a male menopause, where not being creative any longer suggests that the end of life is near.

But at your age and with no physical condition causing the problem, psychological factors are equally responsible, when a person begins to question himself. He then wonders whether the mate really desires him, and if she sees the weaknesses which he feels are developing within him.

LIKE A LITTLE BOY who

hurts himself to get attention from his mother, contemplating doing away with yourself is a plea to your wife to reassure you that, no matter what, you are now and will always be the most important man in her life.

A good way to put your relationship back on the track would be for you and your wife to go on a new honeymoon. In such an atmosphere, your thoughts and wishes will be about how much you still desire her after so many years of marriage. With the return of the potency of yesteryear, you will feel young again. The good and loving thoughts which then will come to mind will remove the feelings of inferiority you are now experiencing, inappropriately, because of what your wife may have done some 30 years ago, when she was single.

Rose Franzblau may be reached at 1 Gracie Terrace, New York, N.Y. 10028.

## Just Between Us

## Camp Visiting Day

By HELEN MINTZ

Are you aware that if you get to the supermarket late on the Friday before camp



Helen

visiting day, the shelves will be wiped out of all cookies, potato chips, pretzels and candy? I am. I deliberately plan it that way! I want to be welcomed for me, myself and I and not rated on a scale of one to 10 for what's been carted up in a U-haul truck.

TROUBLE IS, it never works. My child doesn't want to welcome me with open arms if I arrive with empty hands. Those precocious campers are lined up like soldiers at the starting gate, ready to break ranks when the first early-to-bed, early-to-rise parents appear. Under the camp banner that says, "Welcome to Camp Terrible Food" are 350 youngsters in shorts, high socks and fresh white camp tee shirts with the name "Camp Terrible Food" spelled out for all the world to see.

From a distance one can be fooled. From a distance it appears those outstretched arms are to embrace you after a month-long enforced separation. Wrong. They are waiting to snatch the goodie-goodies that you had the foresight to bring. Foresight my foot! One week into camp and the lists start arriving. The desperate cries of famine, invariably misspelled, as visiting day approaches creates an emotional stranglehold on parents.

THE RESULT is you over-react and buy more than is necessary. . . much to your chagrin and your child's delight. What they never tell you is the youngster whose parents bring the biggest and best selection of "yet to be confiscated food packages" becomes the chief of the bunk commissary. What you also didn't know is

that between you and the other nine parents, there's enough food in the bunk to see them through the last days in August!

Why is camp food so universally disliked? It's not as if it's an isolated incident happening only to your child. I suspect the national camping association publishes an eight-week, three-meal-a-day menu and camps follow it to the last noodle. No point in camp-food hopping. The fare is all for one and one for all. That explains why kids rely on the mid-summer food survival kits. Camps caught confiscating same may have a mass exodus on their hands.

WHAT KIDS have to endure in order to insure the peace and tranquility their parents enjoy in their absence! Their letters home spell out the sacrifices they are making in your behalf. You are informed that the rain is presenting a lot of problems. . . but they are keeping busy enough. One night they examined their hair follicles under a flashlight and clipped their toenails. It also gives them a chance to rest up after their injury which heretofore you knew nothing about. Enclosed is a thumbprint of their blood. When the sun does shine, they catch up on their hand wash. They'll never go back to Woolite after slapping laundry against a flat rock.

But it's all worth it when they write home they are getting a camp award for setting some kind of a camp record. It doesn't matter that it is for throwing a frozen pancake thirty-two feet high. You can't wait to frame it and place it alongside his birth certificate and a note saying he passed his eye test at school. . . his two accomplishments to date.

EVERY PEACEFUL tranquil day I ask myself, "Why is summer so fleeting?" Before you know it, camp season is over and they'll be sending what's-his-name home C.O.D. You have an option. You can refuse the package!

Helen Mintz may be reached at 3408 Frederick St., Oceanside, NY 11572.



# So Says Rabbi Norman Frimer

## Intermarriage, Assimilation Not Diminishing Community

WASHINGTON, D.C. — The man who ought to know what is going on on the campus called predictions of the Jewish community diminishing by intermarriage and assimilation as "myth making."

Dr. Norman Frimer, executive head of the B'nai B'rith Hillel Foundations, who has spent 30 years on the campus, told the national Hillel governing commission that the present generation of Jewish youth has "opted unequivocally

for Jewish survival."

**DECRYING** the "vanishing Jew" theory that is revived with "pious regularity," Frimer said it mistakenly interprets the uncertainty of American Jews about the "manner and direction" of their Judaism, an ambivalence he finds particularly evident among young Jews on campus.

But, he added, "too little attention is paid to the stubborn although enigmatic resolve of American Jewry not to vanish

at any age level. The 'pintele yid,' the Jewish spark, may lie deep and concealed but its reality cannot be glibly denied."

Frimer rebutted "social critics who caution that religion is not for youth," citing the increasing number of young worshippers at holiday religious services on campus and the constant growth of Jewish studies programs "despite a parallel decline in similar programs among other college ethnic groups."

**ALTHOUGH** "too many are only minimal participants" in Judaism, their apathy and indifference "does not make them the runaways from Jewish life that the community experienced in the 1920s and 1930s," the Hillel leader said.

Even those who appear to be "opting out" are not reacting to a generational revolt or ideological flight but are "drifting from a state of Jewish meaningfulness into the neutral mainstreams of campus

life," he said, adding: "To give up on them is clearly wrong."

**THE COMMISSION** re-elected Prof. Seymour Martin Lipset, sociologist and political scientist at Stanford University, to a one-year term as chairman. Joseph Meyerhoff of Baltimore was re-elected chairman of the executive committee. Also re-elected as treasurer was Philip E. Lerman of Madison, Wisc. Mrs. Rose Turner of Los Angeles was chosen to serve another term as secretary.

### New Problem

## Russian Jews Quitting Israel

WASHINGTON, D.C. — Another phase of the problem of Russian Jews in addition to the one that concerns the fact that more than half of those permitted to leave opt not to go to Israel is what to do about those who do go to Israel and then leave for various reasons.

At one point they were crowding several cities in Europe which then placed limitations on their entry.

**NOW A DELEGATION** of 50 Soviet Jews, recent arrivals but who are relatively oldtimers, came here from New York to plead for admission to the United States of some 2,000 Jews stranded in Rome who wish to enter this country. They have been denied entry permits by the Immigration and Naturalizations Service because they are second-time immigrants.

The organized Jewish community through HIAS, the immigrant aid society, faces a similar problem for the same reason. If HIAS, which is funded by the United Jewish Appeal, makes its services available to Russian Jews leaving Israel it could be an inducement to more Russian Jews to emigrate from the Jewish state.

**MEANWHILE A MINOR FURORE** has been raised in Israel because HIAS provides its services to those Russian Jews who on leaving Russia decide not to go to Israel but to some other country as a haven.

### No Rabbis, Reporters, But Nurses, Engineers

WASHINGTON, D.C. — If you are a journalist, fashion designer or a rabbi you will have a hard time finding a job in Israel. But if you are a nurse, a production engineer, a construction tradesman or a science teacher, you've got it made.

This was the word from the B'nai B'rith Career and Counseling Service.

The Service has published a

34-page booklet entitled, "Careers for Young Jewish Adults in Israel." It is available on request by writing to 1640 Rhode Island Ave., N.W. Washington, D.C. 20036.

### Quota On Jews At Golf Club

PALM SPRINGS, Calif. — A talkative assistant pro at the exclusive O'Donnell Golf Club has let it be known that Jews are carefully screened and their membership limited to 15 per cent. "Otherwise," he is quoted by the Anti-Defamation League of B'nai B'rith as saying, "you'd have a lot of Jews coming in there all the time."

The pro is David Ross.

The ADL is asking the mayor of Palm Springs to investigate the club's policy in view of the fact that the club leases the land on which the golf course is built.

### ZBT Advertises For Pledges, Boarders

MADISON, Wisc. — To just what straits Jewish fraternities have fallen was shown here as advertisements were placed by Zeta Beta Tau's Alpha Kappa chapter for either applicants for joining what was always considered the top Jewish college frat or of just plain boarders. The advertisement said that breakfasts and dinners were included in the boarding fee. It added that 16 positions were open in the pledge class.

The advertisement appeared in The Wisconsin Jewish Chronicle.

## Furore Over Breira Unabated In L.A.

LOS ANGELES — While in the east no furore has been raised to confront the rabbis who are members of Breira, the dove group, out here in California the fight rages on.

Latest to join the fray is Rabbi Isaiah Zeldin, who charged that Breira's statements in the public press are "unmeasured, one sided and are often practically identical with the Arab point of view."

**THE FRACAS HERE** started when 47 rabbis signed a protest (P-O, June 18) against Rabbi Leonard Beerman criticizing a statement he made to the Los Angeles Times. The West Coast rabbis termed Rabbi Beerman's statement "practically identical with the Arab point of view," and said it "was one sided in its evaluation of Israel's treatment of the Arabs."

The letter evoked a response from 17 other West Coast rabbis (P-O, July 16) who asserted in their letter that "we believe that all Americans, Jews and non-Jews, have a responsibility to be informed of and to discuss some of the options being discussed in Israel, and to know that they can hold those options and still support the state." It added, that "Jewish community leaders, in and out of Breira are at one in their support and concern for Israel. To suggest otherwise is an untruth."

**RABBI ZELDIN** minced no words against Breira. "When the U.N. invited Arafat to speak and the Jewish world was outraged, they supported the U.N.," he charged. "When riots broke out on the West Bank, they blamed Israel without making it clear that only Israel

grants Arabs freedom of assembly and expression. And this they have done in the public press, thus feeding ammunition to Israel's detractors."

"Breira's sense of moral outrage is only aroused in the public press when Israel does something that they question."

"It somehow remains strangely silent when the U.N. adopts anti-Zionist or anti-Israel resolutions, or when the Arabs commit vicious acts of terrorism on innocent civilians or hijack planes."

"SINCE MANY of the Breira Rabbis are friends of mine, I know that they are not personally anti-Israel. But their published statements in the English press unfortunately lack balance and are intemperate."

"They are also insensitive to the feelings of the overwhelming majority of the Jewish people — and as such deserve condemnation from the rest of us."

"If their purpose is to stimulate debate by offering alternatives to peace — then let them debate the issues in the Anglo-Jewish press and before Jewish groups and organizations."

"If they continue to avail themselves of the pages of the Los Angeles Times, then we will have to expose them for what they do — and so far they have been 'troublers of Israel.'"

**RABBI ZELDIN'S VIEWS** were expressed in a front-page letter to Heritage, chain of Jewish weekly papers in Southern California. He praised the publication for opening its pages to the Breira rabbis.

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## WHAT FOODS THESE MORSELS BE

# Five Chicken Recipes

## From National Contest

By SARAH LIEBER

From the National Chicken Contest Cookbook come lots of good ideas. This year's winners' recipes will soon be on many tables. We have some excellent and often original chicken recipes from past contestants. While you're sampling them, why not try to invent some dishes of your own for next year's contest submission?



Sarah

### CHICKEN IN APRICOT GINGER SAUCE

2 broiler-fryer chickens, quartered  
one-third cup flour  
¼ cup corn oil  
1 tsp. flavor enhancer  
1 tsp. ground ginger  
½ tsp. salt  
¼ tsp. garlic powder  
¼ tsp. pepper  
one-third cup sherry or white wine  
1 can (8 oz.) apricot halves  
4 thin slices lemon

Line a 13½x9½x2¼-inch baking pan with foil. Coat chicken pieces with flour. Meanwhile heat oil in frying pan over medium heat. Add chicken and brown on all sides for about 15 minutes, turning as required. Mix together flavor enhancer and seasonings. Sprinkle both sides of browned chicken with mixture and place on prepared foil-lined pan. Blend apricots with wine and pan juices in frying pan. Pour over chicken. Bake 45 minutes at 350 degrees or until brown and tender. Baste as needed with sauce from pan. Garnish with lemon and serve with yams or rice. Pass gravy from pan along with chicken. Yields 6 to 8 servings.

### ORIENTAL CHICKEN LIVERS

2 lbs. chicken livers  
2 cups drained bean sprouts  
1 cup drained water chestnuts  
1 cup drained bamboo shoots  
1 cup chopped onion  
½ cup chopped green pepper  
½ cup soy sauce  
1 clove garlic, minced  
1 tbs. flavor enhancer  
1 tsp. pepper  
2 cups red wine

½ cup corn oil

In deep mixing bowl stir together bean sprouts, water chestnuts, bamboo shoots, onion, green pepper, soy sauce and seasonings. Add wine and blend. Cover and refrigerate for 2 hours. Broil chicken livers lightly then brown in oil in large skillet, or Dutch oven. Add marinade. Cover and cook over low heat 20 minutes or until done. Serve over rice or chow mein noodles. Yields 6 to 8 servings.

### CHICKEN TARRAGON AND MUSHROOMS

1 broiler-fryer cut in serving pieces  
1 tbs. seasoned salt  
½ tsp. pepper  
¼ tsp. paprika  
4 tbs. parve margarine  
1 tbs. fresh tarragon or 1 tsp. dried  
1 onion, thinly sliced  
½ lb. mushrooms, sliced

Sprinkle chicken pieces with salt, pepper and paprika. Melt margarine in skillet and brown chicken on all sides. Sprinkle with tarragon. (Note: when using fresh, chop leaves or mince fine). Add onion and mushroom slices. Cover and simmer over low heat 45 minutes or until done. Serve with small boiled new potatoes or noodles. Yields 4 servings.

### OVEN BARBECUE CHICKEN

1 broiler-fryer chicken, cut in serving pieces  
3 tbs. shortening  
1 onion, chopped  
1 tsp. salt  
2 tbs. brown sugar  
1 tbs. worcestershire sauce  
½ cup water  
3 tbs. vinegar  
½ tbs. prepared mustard  
1 can (15 oz.) tomato sauce  
Brown chicken pieces in melted shortening in skillet, turning as required. Remove from skillet to shallow baking pan. Add onion to shortening in skillet and cook until brown. Add all remaining ingredients and simmer 30 minutes until sauce is blended. Pour sauce over chicken in baking pan. Cover with foil and bake 45 minutes at 350 degrees until done. Yields 4 servings.

### CHICKEN THREE BEAN SALAD

2 whole broiler-fryer breasts, simmered, skinned and diced  
1 can (16 oz.) green beans, drained or 2 cups fresh, cooked  
1 can (16 oz.) chick peas, drained  
1 can (16 oz.) red kidney beans, drained  
¼ cup chopped onion  
¼ cup chopped green pepper  
¾ cup corn oil  
½ cup vinegar  
3 tbs. sugar  
1 tsp. flavor enhancer  
1 tsp. salt  
¼ tsp. pepper

Place beans, onion, green pepper and diced chicken in large bowl. Mix. In a jar blend oil, vinegar, sugar, flavor enhancer and salt and pepper. Shake to blend. Pour over bean and chicken mixture, stir to coat all ingredients. Cover and refrigerate overnight. Stir occasionally. Serve very cold. Yields 6 servings.

## visiting with rhoda baupman



Having completed Leon Uris' "Trinity", I find that I am rather ambivalent about the book. I found the subject matter engrossing but after I had read the some 750 pages, I really didn't care whether or not the Irish won their freedom from Great Britain. I was too weary from ploughing through the book.

Uris, who gave us the exciting story of Jewish heroism in "Exodus", now traces the Irish struggle for self-determination over a period of three generations, although the struggle itself took longer. The author tells a tale of three cities: Londonderry, Belfast and Dublin. His hero is a fighter for the cause named Conor Larkin, who ultimately loses his life in the battle for independence.

THE TITLE, "TRINITY", refers not to the Christian godhead nor to the great Irish University. Instead, it may well point up two thesomes: The triangle of the struggle . . . England, Southern Catholic Ireland, now Eire, and the Northern counties of Ulster, predominantly Protestant.

Or "Trinity" could refer to three families in the book. One is the dirt-poor Irish Catholic Larkin family, another is the Hubbles, members of the British aristocracy, whose wealth comes from exploiting cheap Irish labor. The third family is the Mac Leods of Belfast, Scotch Presbyterians who work in the shipyards. Their daughter falls in love with the Catholic, Conor Larkin.

THE IRISH REPUBLIC was established in 1949, many years after the end of Uris' novel. One of the great tragedies is that the Republic comprises only a part of Ireland. There is still far too much warring and blood letting and terrorism. None of this has ended in all of the years of fierce struggle. "Trinity" describes a part of the fight and Uris tells it with great understanding and compassion. His story covers the years of the Potato Famine of 1840 when over a million Irishmen died of hunger through to another exodus, for a tremendous number of people were forced to migrate to America. It was impossible to hold families together for there was too little food and too little economic opportunity in the homeland.

The book is heart-breaking for the struggle of the Irish is still far from over. If the reader is Jewish, he cannot read "Trinity" and remain unmoved. There are so many similarities between the Irish struggle and that of our people. For centuries, each of these groups suffered at the hands of other nations. Their fight was for the right to forge their own destiny. As in the Middle East at the present time, where (Semite) Arabs war with their fellow Semites (Jews), so the Northern, mostly Protestant Irish war with their Catholic fellow Irishmen.

THOSE OF US who have visited in Ireland cannot help but be charmed by the Irish people. I have never been in northern Ireland, but I spent a couple of lovely days in Dublin and I hope that soon I may return to travel among the small villages in the lush, green county-side. The pace is leisurely and the climate is pleasantly cool in summer.

There seems to be an emotional affinity between Irish and Jews. I have been told that Irish fliers volunteered in the Israeli War of Independence. I suppose if this is true, that they could feel for other people who wanted their own government, their own laws and the use of their own historic language.

Leon Uris' newest novel, "Trinity" gives the reader a closer look at the Irish people. It is well worth reading on that account. My chief complaint, however, about this best seller is that it is so long and so wordy. An editor, wielding a blue pencil would have been of great service for the the reader.

## Jewish High All American Basketball Team Chosen

NEW YORK — While he did not have much praise for the Jewish All-American team he selected, veteran sports writer Haskell Cohen in a copyrighted article for the Jewish Telegraphic Agency had nothing but praise for the five players he picked for the high school Jewish All American.

AT THE TOP of the list was Dan Schayes at center, son of the former NBA great, Dolf Schayes. The 6 ft. 10 inch youngster had a shooting average of 21.5, and according to Cohen should stop growing at about 7 ft.

Next on the list was Hal Cohen, of Canton, N.Y., whom his namesake described as the

top Jewish high school player in the country, with a 34.5 average for the 6 ft. 1 inch hoopster.

THE TWO FORWARDS were Kenny Goldman of Grant High School in Los Angeles and Gregg Polinsky, of Ladue High School in St. Louis. Goldman's average was an even 20 per game while Polinsky averaged 27.5 with a high of 50 points in one game.

Todd Swick of Orage High School, Cleveland, won the fifth spot on the team, taking honors as high scorer in his league with a 19.4 average and shooting 50 per cent of his free throws.

## Torah And Flora

### Love Of Land Of Israel

Portion of the Week: Re'eh, Deut. 11:26-16:17. The verse discussed is 12:29.

By L.I. RABINOWITZ

The rabbis take every opportunity of giving fervent expression to their undying love for the Land of Israel. On the verse of this week's portion, "When the Lord thy God shall cut off the nations

from before thee, whither thou goest to possess them, and thou succeedest them and dwellest in their land," the Midrash called the Tanhuma, includes a long homily on this subject, which opens with the words, "Beloved is the Land of Israel which the Holy One, blessed be He, chose." Among the other names given to it is "Eretz Hemdah," the land which is the subject of one's yearning, because all the three Patriarchs yearned for it, as also did Moses and David.

FOR EACH of these Biblical worthies the Midrash quotes a verse to prove their yearning and love for the Land of Israel. That applied to David in Psalm 54:10. Actually it is love for the Temple (though it had not yet been built in David's time) of which the Psalmist speaks, and not of the Land as a whole. The verse is translated in the Authorized Version, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the House of

the Lord than dwell in the tents of wickedness." The word translated as "doorkeeper" is histofef which is derived from saf, a threshold and the first interpretation of the Midrash bases itself on this and makes David say, "Lord of the Universe I would prefer a mere foothold in the Land of Israel to all the sumptuous palaces outside it."

A second interpretation, however, brings it squarely into the world of Flora. It connects the word histofef not with saf, but with the Talmudic word sifuf which means offal, or waste agricultural products. And it explains the verse as meaning that David said, "If all I had to eat were the discarded ends of carob pods, I would still prefer to live in the Land of Israel than any other place."

IT IS A striking interpretation. The carob, as I have often pointed out, was the poor man's food of the Talmud, since it grew wild. That one should have to have recourse for one's sustenance not even to the pods, but to their discarded ends, is the very nadir of poverty and malnutrition. That David should be made to prefer living in Israel with this fare in preference to the sumptuous food of the Diaspora is the most striking expression of love of the Land of Israel it is possible to make!

Dr. L.I. Rabinowitz can be reached at 6 Maps St., Jerusalem, Israel.



## So What's New?

## Speaking On The Social Side

By PHYLLIS STEINBERG  
Call 846-6404  
Write 9105 Spring Mill Road  
Indianapolis 46260

Twenty-eight rolls of film in 28 days were shot by avid shutter buff, Allan Selig, on his recent European trip which spanned several thousand miles and six European countries. Allan, along



Mrs. Steinberg with his lovely wife, Lillian, and their four children, Randy, Danny, Julie and Sara, packed bag and baggage,

piled into a microbus and toured through France, Italy, Austria, Switzerland, Germany and Lichtenstein.

The Seligs, natives of our city, are leaving Indianapolis for Cincinnati, at the end of August, where Allan will assume a new position. The Seligs will be missed by their many friends in Indianapolis.

Lillian is a past president of the Ha'Ima Group of Hadassah, serving from 1961-63. She is also a past donor chairman of Hadassah and has served on the Board of Directors of Beth-El Zedeck Sisterhood. She has also helped to organize volunteer programs at Hooverwood.

We wish the Seligs much happiness in their move to Cincinnati.

Henry Heller.

## OFF TO CAMP

The sons of several Hoosier families are spending the summer at Camp Timberlane in Woodruff, Wisc. Among them are Jory and Andy Cahn, sons of Dr. and Mrs. Peter Cahn; Jeff and Ricky Mossler, sons of Harriett and Jim Mossler; David and Ronald Klain, sons of Sarann and Stanley Klain; Jon Klapper, son of Margie and Dick Klapper; Brian and Billy Doner, sons of Sharon and Jay Doner; Greg and Jeff Echt, sons of Dr. and Mrs. Charles Echt; Scott Himmelstein, son of Dr. and Mrs. Harvey Himmelstein; Mark Newman, son of Mr. and Mrs. Norman Newman; Mark Zuckerberg, son of Mr. and Mrs. Joe Zuckerberg; Danny Aron, son of Dr. and Mrs. Harold Aron; Stuart and Doug Cohn, sons of Babs and Allan Cohn; Darryn, Jonathan and Brett Duchon, sons of Dawn and Bill Duchon; and John Goldenberg, son of Dr. and Mrs. David Goldenberg.

## WEDDING IN NEW JERSEY

Lori Ellen Bernstecker, daughter of former residents Mr. and Mrs. Harlan Bernstecker, currently residing in Somerset, N.J., was recently wed to Donald S. Gerard, son of Brigadier General and Mrs. Francis R. Gerard of Sea Girt, N.J. The wedding took place at the Sommerville Inn in Sommerville, N.J.

## JOTTINGS

Mr. Ronald Elberger has been re-elected President of the Indiana Civil Liberties Union. Mr. Gerald Chernoff has been named Secretary of the Brebeuf Dads Club.

Sondra Finkel Weds  
Andy Fogle Oct. 31

Mr. and Mrs. Maurice Finkel of Shelbyville announce the engagement of their daughter, Sondra Jean, to Andrew J. Fogle, son of Dr. and Mrs. Philip M. Fogle, 8090 N. Meridian St.

Sondra is a 1971 graduate of Shelbyville High School, receiving her Bachelor's degree from Indiana University in 1975. She is presently employed at IUPUI, is a member of the Athenaeum Players and has done acting and directing for many different local theater groups, including Theatre-in-the-Woods.

Andrew graduated from North Central High School in 1969, from Indiana University in 1973 and from Indiana University Law School in 1976. He is a member of Phi Alpha Delta law honorary.

The wedding will take place Sunday, Oct. 31 at the Indianapolis Hebrew Congregation.

Ira Eric Fratrik To  
Become Bar Mitzvah

Ira Eric Fratrik, son of Mr. and Mrs. Ted Fratrik, 8026 Darmouth Road, will celebrate his bar mitzvah Saturday, Aug. 28 at Congregation Beth-El Zedeck. Maternal grandparents are Mr. and Mrs. Jerry Evensberg of Tamarac, Fla. Paternal grandmother is Mrs. Ella Tarter of Cooper City, Fla.

Hostesses for the bar mitzvah are Mrs. Fred Simon, Miss Linda Simon, Mrs. Irv Katz, Mrs. Leonard Weinman and Mrs. Stuart Loft, all of Indianapolis.

Out-of-town guests planning to attend the bar mitzvah are Mr. and Mrs. Max Cohen of Queens, N.Y.; Mr. and Mrs. Richard Evans and family of Huntington, L.I.; Mr. Mark Fratrik of College Station, Texas; Betty Rieger of Milwaukee, Wisc.; Mr. and Mrs. Joe Rieger of Del Ray Beach, Fla.; Mrs. Margaret Weisz of Ft. Lauderdale, Fla.; Mr. and Mrs. Joel Fratrik and daughter Kimberly of Long Island, N.Y.; Mr. and Mrs. Bruce Freed of Bronx, NY; Mr. Dick Jacobs of Milwaukee, Wisc.; and Mrs. Roz Chambers of New York, NY.

## SWIMMING COMPETITION

Robin Profeta qualified as an all star in the Indianapolis News Swim Meets in the age 10 and under division, 50-meter backstroke. She also won a second place ribbon as a member of the freestyle relay team, and a first place as a member of the medley relay team at North-eastway Park.

Marni Profeta won a first place ribbon in the eight and under division 200-meter medley relay team and second place in the 200-meter freestyle relay team.

## BIRTHDAY GREETINGS

Celebrating birthdays in August are Stanley Herman, Dr. A. Ebner Blatt, Donald Fisher, Ernest G. Heppner, Robert Finn, William Greenwald, Seymour Ziker, Irwin Katz, Dr. Morris Stoner, Jack Efroymsen, Dr. Harvey Himmelstein, Whitney Greenberg, Ernest Roth and

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Mrs. Ira Jaffee appeared in Klineman and Mr. and Mrs. the Starlight production of Martin Kroot. "Show Boat" as a leading dancer and went to Kansas City with the Shirley Jones troupe. Thanks for the calls, cards and letters. Shalom!

## ANNIVERSARY CORNER

Celebrating anniversaries in August are Mr. and Mrs. Bernard Lefkowitz, Mr. and Mrs. Sidney Sakowitz, Mr. and Mrs. Al Segal, Mr. and Mrs. Joel Hersch, Mr. and Mrs. Rube Reiswerg, Mr. and Mrs. Ike Nisenbaum, Mr. and Mrs. Herb Grosby, Mr. and Mrs. Steven Ancel, Mr. and Mrs. Larry Greenwald, Mr. and Mrs. James

## Inside Indianapolis

(Continued from Page 3)

## B'nai Torah Men Meet

The Congregation B'nai Torah Men's Club will hold its regular monthly meeting on Sunday, Aug. 22, beginning with services at 8:30 a.m. Rabbi Ronald Gray will talk about the High Holidays. There is no charge.

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BANE-CLENE OF INDIANAPOLIS



# Agencies, Synagogues Plan Programing For Elderly

(Continued from First Page) day, and Brener would like to see the program expanded from three days to five days a week.

The day care program began with a nucleus of five people and through word-of-mouth and referrals from social agencies of doctors, Brener explained, it caught on. In its first year it served about 42 people, averaging 12 per session. Hooverwood provides their transportation.

ONE DRAWBACK TO the day-care program is simply the fact that it is held at Hooverwood, which Brener believes makes some elderly people reluctant to join because they do not wish to be identified with a home for invalids. Mrs. Harris agrees: "I do think that the well aged shouldn't be in constant contact with the ill."

She suggested to this reporter that a day care program could very easily be housed at the Center, since it has the facilities for serving hot meals along with the ability to provide many activities, including a pool and game rooms which Hooverwood does not have.

Despite this disadvantage to using Hooverwood as a resource for the well aged, Brener commented that he "would like to see Hooverwood become a geriatric center, an umbrella to meet the needs of older people." He mentioned, in addition to the day-care, such services as counselling, referral, out-patient services, and perhaps someday delivering Kosher meals to the homebound.

IN THE NOT-TOO-DISTANT past an attempt was made to organize such a Kosher "Meals on Wheels" program under the auspices of the Federation, according to Mrs. Leeds. The food came from Hooverwood, and it was planned that volunteers were to deliver two meals per day to persons unable to prepare their own.

The problem, Mrs. Leeds stated, was lack of demand — when all was said and done, she explained, she had the names of only three people desiring this type of service. She questions whether there is a great demand for Kosher food among those elderly who are not already receiving it at Hooverwood. "In principle it's a fine idea," she remarked, "but I don't know whether it's possible to get it going."

Another program which provides lunch for its own participants is the New Horizons program begun this year by the Indianapolis Hebrew Congregation Sisterhood. Its purpose is informational as well as social

— there have been speakers along with the entertainment and card games. The New Horizons group has met twice so far and Sisterhood president Meta Kleiman commented, "I would like to see it develop into more than two meetings a year," adding that she thinks the group should be self-governing.

"PROGRAMMING FOR THE aging," Mrs. Kleiman believes, "can't be successful when it's just for the aging" and should be intergenerational. For this reason Sisterhood and the Indianapolis section of the National Council of Jewish Women this past spring co-sponsored four mini-study sessions entitled "You Never Call Me Anymore!", dealing with some of the problems facing middle-aged children and their elderly parents.

For both programs Sisterhood provided transportation, and the general need of the elderly for transportation is one of Mrs. Kleiman's big concerns. Sisterhood has volunteer drivers who transport about 10 elderly women to monthly meetings of the White Cross Guild, which was founded by the IHC Sisterhood in 1932. The Guild performs such useful volunteer duties as rolling bandages for hospitals, and for its 33 members, Mrs. Kleiman says, "it's a very important and social thing."

SHE FEARS THAT several of the women might have to drop out of the Guild because of lack of rides, adding "It could really be more efficiently handled by community transportation." She continued that there are many elderly Jews living in locations not on city bus lines who are "virtually stranded," whereas many of those living on bus lines cannot simply stand on street corners waiting for a bus in the evening, to come to services, for example.

"It's a need that's too big for any of us," she reiterated. "It's a very expensive proposition" that only a community organization such as the Federation could handle. She believes that by owning or

leasing some kind of vehicle, the Federation could offer a valuable service both to its own agencies and to the local synagogues.

Mrs. Leeds agrees that transportation for the Jewish elderly in a city as sprawling as Indianapolis is a major problem. The Federation is looking into a Federal program whereby 80 per cent of the purchase cost is paid for, while the agency obtaining the grant takes care of the other 20 per cent as well as all operating costs. The vehicle thus purchased has to be used primarily for the elderly and handicapped, Mrs. Leeds explained, so the Federation needs a program before it applies for the grant.

A POTENTIAL Federation objection, however, Mrs. Leeds continued, is that "By and large the Federation has not wanted to go into purchase of and maintenance of rolling equipment." This is the reason for the Center no longer owning its own bus, although Hooverwood does have its own vehicle. "We've really been out of the transportation business," she added. The application for the grant is now on file and the idea is still under consideration.

In addition to the transporta-

tion question, Hooverwood director Brener sees the basic attitude toward the aging as one of the biggest problems in the community that needs correcting.

"The whole attitude toward the aging is a negative one," Brener insisted. "Our culture is youth-oriented" and does nothing to help the aged feel productive or needed. "DON'T RELEGATE THE senior citizens to a secondary role because they have a lot of experience to contribute," he advised. "Find a place for the elderly that want to be involved."

Rabbi Ronald Gray of Congregation B'nai Torah is planning to do just that through a Bi-weekly Forum for Retired Persons, which will begin after the High Holy Days.

"Ideally," he explained in the May issue of the synagogue's bulletin, "the Synagogue should become a place where older people can turn to (sic) on a daily basis to have their needs met and at the same time, provide their invaluable assistance. There are many areas where our Synagogue would benefit enormously if we were to reap the expertise and experience of our members who

are retired."

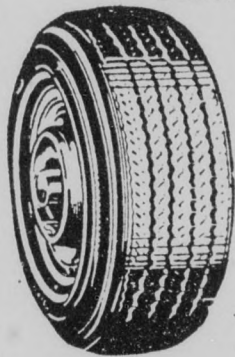
IN ADDITION TO making an effort to get older B'nai Torah members involved in the synagogue doing volunteer work, the Forum idea calls for informational, educational and social programs on both general and Jewish topics. Rabbi Gray also hopes to make available some space in the synagogue building for a lounge, so that retired persons in the vicinity can come there to socialize. If the program is successful and attracts the attention of those living farther away, Rabbi Gray added, transportation could become a problem.

"We're really not providing our senior citizens with the kind of services they deserve," Rabbi Gray maintains. "They do have special needs and special interests" which need to be considered for programming purposes. To do so, he adds, is not charity — just as a congregation programs for its youth, he explained, it should program for its older members.

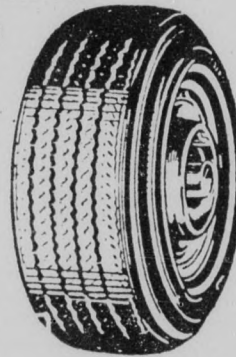
Next week: A final look — renewed Federation efforts to coordinate services for the aging, what other communities are doing, and conclusions.

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